The
CHRISTIAN CENTURY
A Journal of Religion

The Church and Its Money
An Editorial

Is Neutrality Moral?
An Editorial

The Christian View Of Man
By T. E. Jessop

Mr. Roosevelt's Dilemma
By Louis Wallis

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In This Issue

T. E. Jessop

is Fearns professor of philosophy at University College, Hull, and an authority on the thought of Bishop Berkeley. This is the third in a series of discussions, originally presented to the English public in the form of talks over the radio under the auspices of the British Broadcasting Company. Prof. Jessop's article will be followed next week by a contribution from Mr. H. G. Wood, the widely known Quaker and director of studies at the Woodbrooke Settlement, Birmingham.

Louis Wallis

has contributed on several occasions articles dealing with the part which land rents play in the economic problems of the United States. Mr. Wallis was at one time on the faculty of Ohio State University and later a member of the department of labor during the Wilson administration. He is at present secretary of the Joseph Fels Foundation. His books include *The Struggle for Justice, Sociological Study of the Bible, By the Waters of Babylon* and *God and the Social Process.*

A. Ted Goodwin

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is minister of the Presbyterian Church at Lebanon, Ind.

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who begins with this issue to present news from the province of Alberta, is minister of the Robertson United Church, Edmonton.

J. Maurice Trimmer

who will serve as Virginia correspondent, is minister of the Salem Baptist Church in a suburb of Roanoke, Va.

The Christian Century

March 17, 1937

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Calendar of Coming Events

Mar. 21. Chicago Sunday Evening Club; Dr. Halford E. Luccock, Yale Divinity School, speaker.
Mar. 21. Ford Hall Forum, Boston; Count Raoul de Sales and Dr. Helgo W. Culemann, speakers.
Mar. 28. Chicago Sunday Evening Club; Bishop Edwin H. Hughes, speaker.
Mar. 28. Ford Hall Forum, Boston; Señor Salvador de Madariaga, speaker.
Mar. 31. Wilmington Conference, Methodist, Episcopal Church, Salisbury, Md.
Mar. 31. Delaware Conference, Methodist Episcopal Church, Atlantic City, N. J.
Apr. 4. Ford Hall Forum, Boston; Dr. John Haynes Holmes, speaker.
Apr. 5-12. Annual town and country pastors' short course, College of Agriculture, University of Kentucky, Lexington.
Apr. 7. Newark Conference, Methodist Episcopal Church, Newark, N. J.
Apr. 7. Washington Conference, Methodist Episcopal Church, Richmond, Va.
Apr. 7. East German Conference, Methodist Episcopal Church, New York City.
Apr. 8. Institute of Human Relations, Palmer House, Chicago.
Apr. 11. Ford Hall Forum, Boston; Prof. Harold J. Laski, speaker.
Apr. 14. North Indiana Conference, Methodist Episcopal Church, Anderson, Ind.
Apr. 14. Central Pennsylvania Conference, Methodist Episcopal Church, Altoona, Pa.
Apr. 14. Central West Conference, Methodist Episcopal Church, Kansas City, Kan.
Apr. 14. New York East Conference, Methodist Episcopal Church, Brooklyn, N. Y.
Apr. 14. St. Johns River Conference, Methodist Episcopal Church, St. Petersburg, Fla.
Apr. 14. Wyoming Conference, Methodist Episcopal Church, Binghamton, Wyo.
Apr. 14-15. South Pacific District Meeting, Northern Baptist Women, Phoenix, Ariz.
Apr. 15. Eastern Swedish Conference, Methodist Episcopal Church, Brooklyn, N. Y.
Apr. 15-17. State Young People's Conference, Mankato, Minn.
Apr. 18. Ford Hall Forum, Boston; Dr. Alexander Meiklejohn, speaker.
Apr. 18-21. Preaching Mission, Minneapolis and St. Paul, Minn.
Apr. 20-22. Columbia River District Meeting, Northern Baptist Women, Seattle, Wash.
Apr. 21. Lexington Conference, Methodist Episcopal Church, Lexington, Ky.
Apr. 26, 27. State Convention of the Pennsylvania Council of Churches, Harrisburg, Pa.
Apr. 26-28. United Christian Advance, Council of Churches, Kansas City, Mo.
Apr. 26-29. State Congregational Conference, Lawrence, Kan.
Apr. 27-29. Rocky Mountain District Meeting, Northern Baptist Women, Denver, Col.
Apr. 27-29. Atlantic District Meeting, Northern Baptist Women, Washington, D. C.
Apr. 27-29. Christian Retreat for Ministers, Winter Haven, Fla.
Apr. 28. New Hampshire Conference, Methodist Episcopal Church, Haverhill, N. H.
Apr. 28-May 2. Baptist State Convention, Tucson, Ariz.
Apr. 29. Northern New York Conference, Methodist Episcopal Church, Malone, N. Y.
May 4-6. Northwestern District Meeting, Northern Baptist Women, Duluth, Minn.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

WITH a suddenness which caught the nation totally unprepared officials of the Carnegie-Illinois Steel Corporation announced last week that they had concluded an agreement with the union which represents the steel industry in the Committee for Industrial Organization. The agreement provides for a forty-hour week, a minimum wage of five dollars a day, and recognition of the union as bargaining agent for its members. Before the end of the week the same agreement had been signed by most of the other companies which together make up the United States Steel Corporation—"big steel" in the argot of American industry. At the same time, similar terms were concluded between the C.I.O. union and leading independent steel producers. Such a development in an industry which has resolutely resisted union organization, and was generally credited with being well prepared for the strike threatened for next month, indicates many things. It shows, for one thing, that the political power which labor gained when it elected its friends to office in several states—notably in Pennsylvania—last fall is putting a new face on the industrial struggle in this country. And it also shows that steel management, facing the realities of this new situation, is capable of genuine statesmanship in dealing with them.

No Strike in 'Big Steel'

Decisive Days for The A. F. of L.

BUT if the officers of the United States Steel Corporation have shown commendable wisdom in thus choosing to cooperate with organized labor in that industry, it remains to be proved that labor itself will show similar good sense. It is not hard to understand why President Green of the A. F. of L. and other leaders of the old-line craft unions should have been upset by the swiftness with which the new C.I.O. has gained recognition and wage and hour concessions in a key industry in which craft unionism had virtually failed to establish itself. But the action of Mr. Green and some of his aids in offering to put the A. F. of L. at the disposal of the old company unions in the steel plants, thus inviting a civil war within labor just when a major victory is at hand, puts squarely up to local unions and union members the question as to how far they are ready to endorse sabotage of the rising power of the C.I.O. So far, the dispute between the A. F. of L. and the C.I.O. has been largely a matter of disagreement between union leaders. If the A. F. of L. actually attempts to wreck the union organization of "big steel," however, that policy will become a matter for individual unionists and for city and state union federations everywhere. There is a distinct danger that unless local unions exert their will the leaders of the old-line craft unions may seek to regain their slipping power by scabbing on the most effective labor movement this country has so far produced.

Organized Steel and The Churches

AMONG the messages of congratulation which poured in on officials of the steel corporation after the announcement of the agreement with the C.I.O. union was one signed by representatives of the Federal Council of Churches, the National Catholic Welfare Conference and the Conference of American Rabbis. More genuine good will lay behind that message than some of the steel manufacturers may have realized. In the period of industrial disputes which followed the World War no other act brought down on the churches quite the avalanche of criticism which followed the report on the steel strike of 1919 issued by a committee of the Interchurch World Movement under the chairmanship of Bishop F. J. McConnell. The temerity of a church-fostered body in standing for the right of labor in the steel industry to organize and to bargain collectively, and in demanding an end to the sixty-hour week and the wages of from two to three dollars a day then prevalent, evoked a storm of protest from big business and from wealthy laymen within the church. It is no exaggeration to say that for a time it looked as though the courage of Bishop McConnell's committee in making such recommendations might be the cause of virtual end to church action on industrial issues, at least among Protestants, for years to come.

Fortunately the men who wrote the steel strike report stood their ground and their churches, however perturbed, refused to repudiate them. Now, within less than twenty years, they see "big steel" voluntarily offering labor all that the church report then demanded, and much more.

Methodists Choose Disciple As Missionary Secretary

A MORE than personal significance attaches to the appointment of Mr. Emory Ross as one of the associate secretaries of the Methodist Board of Foreign Missions. Mr. Ross is a Disciple of Christ. This is the first case, so far as present memory can recall, of the selection of a member of one denomination to serve in an important administrative capacity in a mission board of another denomination. The missionary enterprise in the United States had its interdenominational aspect from the start. The American Board was originally as much Presbyterian as Congregational. The American Home Missionary Society was supported by both of these and by the Dutch Reformed. Tract societies and Bible societies represented an even more general cooperation. The Young Men's Missionary Society of New York and its offshoot, the New York Evangelical Missionary Society, were both undenominational. So missionary work began in the early years of the nineteenth century. But denominational organizations arose simultaneously and subsequently and absorbed an increasing proportion of the missionary zeal and religious resources until they quite overshadowed the more general agencies, and sometimes denominationalized them. The cooperation of the denominational organizations began late in that century and has greatly increased in this, but their internal structure has generally been kept free from alien elements. Now comes this appointment, which clearly indicates that Emory Ross, though not a Methodist, is not considered an alien element when it comes to the evangelization of Africa. He was a missionary on the Congo for many years, and has lately been serving with the Foreign Mission Conference of North America. He is probably the foremost living authority on missionary problems in central Africa.

Harvard's Curriculum and 'Hobby' Courses

SOMETHING must be wrong with American education if it is necessary, as President Conant has recommended at Harvard, to introduce non-credit courses which he calls "hobby courses" in order that graduates may take with them, when they leave the ivy-mantled walls, something that will enable them to "continue their intellectual and spiritual growth after completing their formal studies." Of course it is a matter of common gossip that something *is* wrong with American education. Probably many things are wrong with it. But is its case really as desperate as that? If it is necessary to have non-credit courses to give students some enduring intellectual interests, then, in the name of all the educators in the considerable range from Plato to Hutchins, what are the credit courses for? President Conant is axiomatically right when he says that "the only worth-while liberal education is one which is a continuing process going on through life." No one questions that. But if "formal studies" and courses taken for credit toward degrees have in them neither seeds nor nourishment for a continuing intellectual life, so that the element of permanence must be supplied by hobby courses for which no academic credit is given, then the ax ought to be laid at the foot of the degree and the curriculum ought to be not merely trimmed up with extra-curricular reading but revolutionized. It must not be supposed that when he speaks of "hobbies" President Conant has in mind things like collecting postage stamps or making model yachts. He means intellectual hobbies. His first suggestion is American history, because "it is desirable for every college graduate to have a knowledge of American history." It certainly is. But that fact takes it out of the category of hobbies, for a hobby is the most elective thing there is. It is the kind of thing that interests those who like it and nobody can be criticized for caring nothing about. But that point touches only the usage of a word. The main thing is that Dr. Conant's diagnosis of the curriculum indicates a sickness which extra-curricular pills will never cure.

Report on a Career

A PART of the press is engaged in celebrating what *Editor & Publisher*, trade weekly, calls "the most remarkable journalistic career in history." Fifty years ago the name of William Randolph Hearst first appeared at the masthead of an American newspaper. Today Mr. Hearst owns twenty-five daily newspapers with a net daily paid circulation of 5,196,532 copies. He owns seventeen Sunday papers with a total circulation of 6,735,277 copies. He owns thirteen general magazines and trade journals with a total of 12,560,075 subscribers. Four syndicate services distribute Hearst material through the pages of papers and magazines under other ownership. Two wire services contribute news gathered by Hearst reporters to the general press. A newsreel places the Hearst picture of the passing procession before the millions who attend moving picture theaters. A motion picture producing company distributes Hearst feature films. Ten radio stations operate under Hearst control. Several great mines pour their wealth into the Hearst coffers. The Hearst real estate holdings include at least two million acres, part of it great ranches and country estates, the remainder city property, with a present total valuation of at least 56 million dollars. "Based on the millions of readers his talents have attracted, the vast extent of his newspaper and magazine holdings, the size of the fortune he has amassed, he has placed his name above all others who have sought fame and fortune through the printed word." So speaks the periodical which is presumed to voice the judgment of the members of Mr. Hearst's own craft. What does

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it all mean to Mr. Hearst himself? By his most stringent orders, one word is never spoken in his presence. That is the word "death."

Franco and Nonintervention Both Hang Fire

PUBLIC patience is strained again by the announced postponement, from March 5 to March 20, of the establishment of the international patrol, by sea and land, to enforce the nonintervention pact in Spain. The alleged reason for the delay is that it takes time to organize the necessary force of observers. Doubtless it does, but there has been time. Mobilizations for war have been made in less. On the day originally set for the beginning of enforcement it was announced that "British legislation to require British shipping to comply with regulations of the projected naval patrol will be introduced next week." Why was it not introduced last week, or the week before? Only France seemed in earnest about it, urging that the patrol be established so far as possible on the date originally set and strengthened thereafter as needed. That is what the cooperating powers would obviously do if it were a question of stopping smugglers on their own shores. They would not wait until their coast guards were perfected before putting them into action. Franco's failure to put over his big drive as soon as expected has embarrassed his fascist and nazi backers. They are for giving him three weeks more before beginning to enforce upon themselves their nonintervention agreement. From Rome it is announced that Farinacci, former secretary-general of the Fascist party and one of its most vigorous leaders, has flown to Spain. Assurance is given that he has gone as a civilian, not as a volunteer, since he was disabled by the loss of a hand in Ethiopia, but his visit "is taken as evidence that General Franco is about to exert his greatest military effort to win the war in accordance with decisions recently reached by Colonel General Goering of Germany and Premier Mussolini in Rome." Perfect neutrality and nonintervention!

An Industry Paints Its Own Picture

SENATOR LA FOLLETTE'S committee on civil liberties continues to press one of the most salutary investigations ever held by the Senate. Last week Federal Laboratories, Inc., had its turn on the witness stand. This is the firm which distributes most of the tear-gas which is used in industrial troubles in this country. It has also built up a flourishing business in machine guns, bulletproof vests, armored cars, nauseating gas, gas masks, airplane bombs and until two years ago handled the sales of Smith & Wesson revolvers. During the Nye committee investigation it was disclosed that Federal Laboratories used an American missionary in South America to demonstrate the effectiveness of its gas to an army staff in one of the Latin republics. Now into the record of the La Follette investigation have gone letters from the home office to agents, telling where strikes may be expected to break out and exhorting the salesmen to "get the business." Other letters urge the salesmen to "get every police chief and sheriff you talk to to buy" copies of the inflammatory book by Mrs. Elizabeth Dilling, *The Red Network;* "get each industrial leader to buy one." But the letters from salesmen to the home office are even more revealing. "I'm still alive and still waiting for a nice juicy strike here," one writes from Los Angeles. "The darn things don't happen often enough to suit me." "Next month should be a good one," reads another report from the same state. "Another strike is expected in the Imperial Valley." And still another agent put it this way: "I think someone should get out a restraining order on the President of the United States to prevent him from stopping all these strikes. It seems to me that his actions are absolutely in restraint of trade, that is, as far as we are concerned." Responsible industry must find growing cause for searching of heart in the evidence—previously with regard to labor spies and now in this matter of gas—of the way in which its methods for "handling" labor have fattened the vultures.

The President Goes To the Country

IN two radio speeches the President has taken the offensive in his campaign to reconstitute the membership of the Supreme Court. At a Democratic "victory dinner" on March 4 he made his first public effort to rally and solidify his own party behind his legislative proposal. And in a "fireside chat" on March 9 he explained to the country at large the reasons why he finally determined to seek this particular piece of legislation. With this he coupled a direct and uncompromising attack on the principles of judicial interpretation which, as he sees it, have determined the verdicts of the majority of the present court. Already, by these two speeches, the President's campaign has gained in candor, clarity and in its influence on the public mind. In a nutshell, the President's argument in favor of taking the method he advocates for changing the personnel of the Supreme Court may be put as follows: (1) The country is faced by genuine crisis. This is in two forms. There is an immediate crisis, which arises out of the fact that recovery has taken the nation back approximately to where it was in the days of the Coolidge boom. If the country is not to go back to the agonies of the business cycle—extravagant inflation followed by savage deflation—legislation to control economic operations of a sort which Supreme Court decisions now block, must be put into effect. But there is also a long range crisis—the fact that one-third of the nation is "ill-nourished, ill-clad, ill-housed." Legislation to relieve this long term crisis is likewise blocked by the present Supreme Court. (2) The present administration is under mandate from the people to do something effective to protect the country from the evils of both the immediate and the long range crisis. (3) Consideration of the alternatives will, by a process of elimination, show that leg-

islative action of the sort proposed is the only feasible way of insuring that the required liberal interpretation of the powers of Congress under the Constitution shall be attained during the present administration.

Mr. Roosevelt Appeals To Liberal Critics

COUPLED with this elucidation of the reasons why he has proposed to change the Supreme Court's membership in this fashion, Mr. Roosevelt put into his fireside chat a direct appeal to liberals who have been critical to throw their strength behind his program. Much that he said even those liberals who have already committed themselves to oppose the Roosevelt plan will find it hard to shrug off. It is, for example, difficult to escape the conclusion to which the President has come, that much of the log-jam which is holding up legislation demanded by the nation's economic condition is a result of the personal predilections of individual justices. The expressions of that belief which Mr. Roosevelt quoted from Chief Justice Hughes and Justice Stone might have been multiplied from other minority opinions recently registered. And the discomfort of strange bedfellows will grow upon the President's liberal opponents as this campaign waxes hotter. Nevertheless, we believe that there is still one point at which Mr. Roosevelt needs to make his thought more explicit before his appeal to liberals will give him their united support. The President intends, he says, to nominate for the supreme bench justices who will follow Justice Washington's dictum of presuming in favor of the constitutionality of acts of Congress unless their unconstitutionality is "proved beyond all reasonable doubt." But what constitutes "reasonable doubt"? As has been said in these pages before, the NRA decision remains the vital decision in the series by which the court has blocked legislation of the sort the President holds is required. That decision was unanimous! To be completely candid in approaching the country on this momentous issue—and Mr. Roosevelt deserves unstinted credit for already having shown far more candor than the country is accustomed to experience from its political leaders—the President must still deal with the vital question whether the key legislation which the court has declared contrary to the Constitution was in fact contrary to the Constitution. A nine to nothing vote does not lend much encouragement for reliance on Bushrod Washington's principle of "reasonable doubt."

When Armament Profits Are Endangered

SUCH Americans as hope for the enactment of legislation which would "take the profit out of war" should study with care an incident which occurred last week in the House of Representatives. The bill appropriating 526 million dollars for the new naval supply budget was under consideration. Passage of the bill in the lower house was certain, but a small measure of debate was nevertheless permitted. During this limited and rather listless debate the chairman of the naval affairs committee supporting the bill, Congressman Vinson of Georgia, directed a bitter attack against Miss Perkins, secretary of labor. Mr. Vinson held Miss Perkins responsible for the navy's failure to obtain 25 million pounds of steel for use in building warships. Steel companies had refused to bid on navy orders because the provisions of the Walsh-Healy government contract act require firms making goods for the government to observe a forty-hour week and to pay the prevailing scale of wages. The law, Mr. Vinson pointed out, also provides that "the secretary of labor shall make exceptions in specific cases or otherwise when justice and the public interest will be served thereby." Miss Perkins, the naval chairman contended, had balked the navy's building plans by refusing to lift these requirements, and thus allowing the steel companies to win their strike against the government. If, in the comparatively calm situation of the past year, while the restrictions on building of the Washington and London naval treaties were still in force, the labor department could be subjected to such attack for having attempted to enforce the mild provisions of the Walsh-Healy act, what would happen in time of war to any law which attempted to impose profit-endangering regulations on the munitions manufacturers?

Is Neutrality Moral?

THE PITTMAN neutrality resolution has passed the Senate by the overwhelming vote of sixty-three to six. The McReynolds resolution, which would give the President larger discretionary power in the control of wartime exports of general commodities, has still to pass the House of Representatives. It will do so, however, within the next few days, and by a margin about as wide as that given the Pittman bill in the Senate. The National Council for the Prevention of War is protesting that neither bill imposes an adequate mandatory control over the movements of American merchant ships in time of war nor erects sufficient safeguards against the development of a war boom in this country.

In thus criticizing the proposed measures the council lays its finger upon an unquestionable weakness. It may be doubted, however, whether the nation will go further in economic self-denial than will be required by the mandatory cash-and-carry provisions of the Pittman bill. We trust, therefore, that a measure not essentially different from the Pittman act may speedily become law, not as a perfect neutrality enactment nor as a complete guarantee against becoming involved in war, but as the strongest legislation which can be obtained under present circumstances.

While the nation thus moves toward the enactment of legislation designed to put American neutrality upon a permanent basis, there are many who are unable to divest themselves of misgivings as to the morality of such legislation. They are among the most sincere of our peace lovers. A policy of neutrality, written into

law, seems to them to spell cowardice and shameless national selfishness. They raise the question whether neutrality legislation does not, by its very nature, involve recreancy to high moral obligation.

When right faces defeat at the hands of wrong, how can the United States, or any nation professing any kind of moral responsibility, stand indifferently on the sidelines? How can we preserve our moral integrity while we permit the treaty-breaker, the bully, the tyrant to triumph? If we try to save our own skins while all about us the victims of evil are being destroyed, will not the curse of Meroz be our portion? Can neutrality be morally right? Men and women who, a few years ago, were giving public testimony to their conviction that no war could ever be justified in the light of Christian principles, now find moral questions such as these profoundly disturbing their peace of mind as the nation moves toward its decision to make neutrality mandatory. Their misgivings deserve respectful consideration.

To those who now wrestle with such scruples of conscience it should be pointed out that much of their trouble probably arises from a misunderstanding of what Congress is actually doing. This misunderstanding is due to confusion as to the use of the word "neutrality" in this connection. Congress is not legislating neutrality for the *nation*. It still has the constitutional power to declare war: it still may commit America to one side or the other of a war. The nation's freedom of action will not be curtailed in the slightest degree by the so-called neutrality legislation now approaching enactment.

In what sense, then, does this legislation make for neutrality? The answer is that it is designed to keep *private citizens* neutral so long as the nation is neutral. It is directed against the merchant, the manufacturer, the banker and the tourist who, insisting upon their peace-time rights while a war is in progress, might involve this nation in the war. In a word, the new legislation is designed to keep the question of neutrality or non-neutrality in the hands of the nation itself, instead of letting it be determined by the interests of certain private citizens or groups.

This distinction is, obviously, important. To legislate in advance of a crisis that the United States must be neutral would be as unethical in form as it would be futile in effect. The neutrality policy now being enacted into law is no such absurdity.

But there is, in the motivation behind this legislation, a considerable body of conviction which holds that the United States ought not only to put itself in the most favorable position possible in which to make a free decision, but that its decision ought to be in favor of neutrality in any war that may arise. Keeping in mind the fact that the present legislation has no bearing at all on the nation's decision to be neutral or non-neutral in a future crisis, there is need for a discussion of the ethics of neutrality.

Moral questioning of America's right to be neutral when a war breaks out has expressed itself (irrelevantly, as has been pointed out) in opposition to the pending legislation. It has found its spokesmen chiefly among former advocates of America's membership in the League of Nations, and the arguments are drawn from the familiar ideology of the league. Dr. Nicholas Murray Butler, himself a Nobel peace prize winner, attacks the pending neutrality measure on behalf of the Carnegie Endowment for International Peace on the ground that it is immoral. He starts with the dictum that "it is the moral obligation of the twentieth century to keep the world safe for democracy," and proceeds to demonstrate that the United States is under ethical responsibility to establish and police the peace of the world.

We forego comment on Dr. Butler's choice of this particular text as the basis of his argument for the moral shortcomings of a neutrality policy. There are innumerable overtones and reminders in that phrase about keeping the world safe for democracy which, from the start, operate to cast doubt on the validity of the conclusions derived from it. Nevertheless, the argument has nowhere else been presented more frankly or under such imposing auspices. And those whose minds have registered ethical misgivings as the United States has moved toward enacting the Pittman, or some similar, bill are fully justified in asking that Dr. Butler's strictures be considered.

The essence of the moral argument against a national policy, as Dr. Butler presents it, is as follows: It is immoral for a nation as powerful as the United States not to use its strength to prevent war. War is now a contest not between governments but "between fundamental and conflicting philosophies of life and public order." "What is going on in Spain," Dr. Butler asserts, "proves this completely." This conflict is between one philosophy which Dr. Butler calls democracy and another which he speaks of as "a philosophy of compulsion." Our moral obligation to prevent war requires us to participate in "genuine world organization and collective security through an effective world police force."

As to the theoretical soundness of the proposition that it is immoral for such a nation as the United States not to do its utmost to prevent war, there can be no dissent. But standing on that ethical principle, this nation for twenty years has been facing the practical question of specific and concrete measures which offer hope. In the light of the peace plans that have been adopted, some of them with and some without the participation of the United States, and in the light of actual developments and the present imminence of a world conflict despite the solemn pledges given by all the nations not to resort to war, anyone with realistic perception should be exceedingly cautious in claiming a moral imperative for any particular scheme.

The difficulty cannot be resolved by a general formula of abstract morality. Nor can it be justly asserted that the situation would have been saved had the United States gone along with Europe in those plans in which we have not participated. The actual experience of the past six years has at least made one thing clear, namely, that governments are impotent to deal with the war threat by means of pacts, or alliances, or leagues, or schemes of collective security, or the imposition of

crushing sanctions or, as Dr. Butler phrases it, by the creation of "an effective world police force."

Twenty years ago the moral imperative of some if not all of these proposals made its appeal to the ethically-minded in all countries. Not so today. The problem of peace and war has been pushed to a deeper level in the thinking of those who look realistically at events. These events have been the world's best instructor. The lesson they have taught is that our peace plans are scraps of paper in the presence of the inflated nationalism and the acute international strife which is inherent in our economic system. We have learned that no nation can be counted on to set its pledged word ahead of its national interest in the kind of world which we have made for mankind. Governments will behave inside the League of Nations just as they would were there no league. Governments will behave under the Kellogg Pact just as they would were there no Kellogg Pact. This is not because governments are evil, but because they are impotent, as governments, to withstand the forces which lie behind them and govern *them*.

It is not implied that the United States is superior in virtue to other nations in this respect. The statements just made apply to our government quite as appropriately as to others. Therefore the appeal to high morality against an American policy of neutrality is both obscurantist and dangerous. There is not the slightest reason to believe that acceptance by this country of the obligations to join in a scheme of "collective security" or a "world police force," under present world conditions, would resolve or help to resolve the tragic predicament in which the rest of the world finds itself. Such a participation by this nation would, on the contrary, have one or the other of two results. Either it would add the power of the United States to a group of nations which would then by the exercise of preponderant power hold the lesser group in subjection, or it would bring about a new equilibrium of the nations with the United States involved in the equilibrium. In either case, war would be inevitable.

This is not cynicism. It is not a counsel of despair. It is a counsel of reason and of hope. It means that peace lovers must look deeper for the cure of war than the promises and alliances of governments whose ultimate decisions, whether they are taken in defiance of their pledges or under the virtuous claim that their decision is motivated by loyalty to their pledges, are dictated nevertheless by their national interest. It is a point of high morality to recognize that we live in a world whose economic struggle is driving it toward madness.

We hold that the sanctions of sound morality rest upon the present effort which the American people are making to keep this nation out of the next war. And the only way in which to attain any degree of assurance is to avoid every sort of commitment which tends to entangle us in the web of futility in which the other nations are caught. This country cannot solve Europe's problem; it cannot even aid in a solution by participating in any political or coercive scheme. It can and should face with all the other nations the economic and cultural causes which create war. And it can attack those same causes in its own national life. But it can do both these things with hope of making a contribution to world peace only if it can find a way to keep itself out of a war for which it is not responsible and in which it has no stake.

The Church and Its Money

IF an institution's power of self-criticism is an index of its vitality, the Church of England has given evidence that venerable age has not deprived it of the vigor of youth. The recently issued "Plea for Economic Reform in the Church of England" is not, to be sure, an official pronouncement of the church, but it is sponsored by fourteen bishops, a dozen canons, and enough other leading clergymen and laymen to bring the number up to eighty-five—a very impressive body of support within the church for a program of administrative reform which is much more than administrative in its significance. The Christian Century's London correspondent recently commented briefly on this document. Its full text, a fifty-page pamphlet, is now at hand.

Upon examination, this document discloses an extraordinary amount of clear thinking and courageous statement in regard to that peculiarly delicate topic, the relation of religion to money. It is particularly worthy of attention because, while its specific application is solely to the established Church of England, it raises fundamental questions which are no less applicable to the free churches of America. We also have our problems concerning "men, money and the ministry." It remains to be seen whether we have an equal degree of capacity for self-criticism in regard to our own practice in this field. In pleading for reform in their own institution, the English churchmen have stated facts and principles which have their application to American church life as well.

Perhaps the most striking note of originality in this Anglican discussion of the church and its money is that it does not stress the need of more money by the church. On the contrary, it says that the church would be better off without some of the money it has—money derived from sources which expose it to criticism and prejudice from those whom it seeks to serve—and the burden of its message is that the church uses its fairly ample funds in a way that cannot be defended on grounds either of sound Christian morality or of good business sense. A church cannot very effectively plead for social justice to the underpaid in industry and the underprivileged in society if it does not practice fair dealing toward its own employees, and it cannot release its latent spiritual power for the service of men and the advancement of the cause of Christ if it is preoccupied with the protection of its own vested interests and the maintenance of the status quo.

Before considering more specifically just what this may mean on our side of the Atlantic, a few trenchant sentences must be quoted from the statement signed by

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Bishop Barnes of Birmingham and his eighty-four co-signers. "We find ourselves in general agreement . . . as to the reality of the hindrance to the church's work and witness today which the inequalities and anomalies in the church's use of its financial resources increasingly constitute. . . . Our primary concern is something far graver than mere administrative efficiency. We see the issue to be a moral and spiritual issue. It is the need to express through the economic organization of the church, and in particular of the ministry, the fact of brotherhood in Christ. . . . The sophistry which allows Christians to assume that a standard of life which would be abhorrent to themselves is entirely becoming for other families, is a very evil thing. . . . In regard to many of the ills of contemporary society the influence of the church can only be indirect and persuasive; but it is within our power to set our own house in order."

What is the matter with the church's house? Briefly, it is that it is wasting its resources and undermining its own influence in the face of a great and urgent opportunity. The concrete resources of the Church of England are an income of about seven and a quarter million pounds a year and an able and zealous personnel including at least one full-time agent in every parish. "What would not a business firm or the communists make of such a chance?" But many of the clergy "have toiled all night and caught nothing because the Church of England as a social and economic organization frightens the fish away." There is too much in it that "does not command moral assent either within the church or without." To many "it wears the ungracious character of a vested interest. . . . The antagonism to the church which is acute and flaming in countries such as Spain and Russia is latent here, and in so far as it is due to the fact that the church is not a truly Christian community, we ought to remove those evils which may justify it."

More specifically still, the Church of England derives revenue from sources which expose it to criticism. "Ninety-nine per cent of miners throughout the country disapprove of mining royalties. Every miner in the northeast of England knows that the largest share of mining royalties in the northeast goes to the Ecclesiastical Commission. The church cannot hope to evangelize successfully a body of men who are strongly prejudiced against the sources of its supply." It is therefore recommended that the Anglican Church should, to its own financial loss but moral advantage, get rid of mining royalties as it has lately got rid of the odious tithe.

But the main force of the argument is in support of a series of reforms designed to correct the inequalities of income among the clergy and abolish the life tenures which turn a pastoral office into a vested interest for the incumbent—two conditions which together are responsible for "the 'preferment' obsession which has been a poison in the life of the church"—and to reduce the lordly estate of the higher clergy to something more nearly consonant with the condition of those whom they serve, and in general to efface the glaring disparity that now exists between the economic insecurity of the common people and the entrenched privilege which the religious institution enjoys for itself and confers upon its more favored agents.

"As things are there is no relation between stipend and service as far as incumbents are concerned. . . . Lay workers are almost always badly paid. Women, especially, are expected to give unstinted service for a sweated wage. . . . It is not a Christian principle that increased spiritual responsibility should necessarily mean larger incomes or more worldly prestige. In the Church of England the average stipend of incumbents in 1921 was 426 pounds; of cathedral dignitaries from 850 to 900 pounds; of bishops over 4,000 pounds. Diocesan bishops must be tired of explaining to the public that most of their income goes in expenses and not in joyous living. No doubt. But is it wise to continue that which requires so much explaining and leaves a lingering prejudice? Is it necessary, even in so class-ridden a country as England, that the successors of the apostles, in order to set forward the apostolic mission of the church, should be housed like wealthy merchants and rich landowners even if they live more frugally? And is it right and does it make for good morale when the discrepancy between the estates of those who rule in the church and of those who are ruled is so wide?"

Doubtless the "upper classes" take some pride in having the clergy so housed and kept that the alliance of the church with their class is made evident to all; *"but the church is too sensitive to the opinion of this social minority and is not sensitive enough to the opinion of the masses of the people."*

For the equalization of clerical stipends, a sliding scale is proposed with a uniform base and marginal flexibility to take into account the actual needs of the individual as determined by the size of his family, the kind and amount of work he is doing, and the cost of living in his community. In general, the recommendation is that the church be treated not as an aggregation of economically independent parishes, each keeping its own endowments and contributions to itself, but as an institution whose total resources are to be intelligently administered for the maximum and optimum advancement of its total work; and that the church's ministers be considered, as its missionaries now are, not as career men seeking good places with corresponding superior emoluments but as brothers in a common cause, serving a common institution. The clergy at least should catch up with the economic morality preached a hundred years ago by Louis Blanc: "From each according to his ability, to each according to his needs."

Certain parts of this program and some of the difficulties which it must encounter before it can be realized are peculiar to an established church of the episcopal type. These we may properly leave for consideration by the able minds with which the Church of England is so richly endowed. But the central questions raised by this pronunciamento are as pertinent in the United States as in England. Does the ministry want to consider its calling a ladder upon which, by the competitive method, the strong and fortunate may climb to positions of worldly success? Is the economic motive so essential as a motive to religious service that a preacher

will not do his best without that chance of winning a better pulpit at a larger salary? Does the church as an institution want to find its social and economic affinities with the prosperous class, the owning and managing class, as under the feudal system it found its affinities with the ruling class, and accept the inevitable alienation from the class that neither owns nor manages?

Is the economic independence of the denominational parish so precious that it must be preserved at the cost of gross inequality in the treatment of ministers and consequent inefficiency in the use of the total resources of the church? Do we really want to have a church, or are we content to have churches, parochially conceived and parochially financed, in the face of opportunities and dangers that sweep across parish lines as winds sweep across the prairies without pausing for farm fences or county boundaries? We are concerned about the inability of state governments to do what government must do in an age when business is no longer local. Dare we be less concerned about the inability of local churches, owned and operated for the benefit of a neighborhood or a precinct, to stem a national tide of irreligion or to reinforce and organize far-reaching movements for righteousness?

These are not rhetorical questions. If they are answered as every thinking person feels urged to answer them, there are immense difficulties in the way of making practicable plans to give effect to those answers. Our Anglican friends have set themselves a large task, but they have also given us plenty to think about. We cannot escape from our own dilemma by letting our minds dwell with comforting complacency upon the fact that we nowhere "require a bishop to live in a castle surrounded by thirty-seven acres of grounds in the middle of an industrial area where most men are either unemployed or receiving penurious wages, where houses are bad and congested and the amenities of life are small." That is a problem for the Anglicans. Our problems relating to the church and its money are not so strikingly dramatized, but they are every bit as urgent.

'I Always Say That'

EDITOR THE CHRISTIAN CENTURY:

SIR: Certain orchestras have what I believe are "signature tunes." When we hear them we know who are coming to entertain us on the air. Has it ever struck you that human beings have their signature phrases, or tricks of expression? One man is always saying "of course," when he means nothing at all by it. He has begun to speak without knowing what he has to say and is simply marking time.

But there is a man whose signature phrase is "I always say that," and this may be a clue to his disposition. It reveals a strong interest in himself; he thinks it a matter of moment to the world, or to that section of the world which he is addressing, that *he* has said this not once but always. Yet why should I be greatly moved by his past walk and conversation? I like the retort of the aunt to her nephew, when he began a long story of his recollections: "I prefer to wait for your reminiscences till I have them in book form." The fact that a certain friend or acquaintance has always said certain things depends for its value upon our estimate of the man's judgment in the present hour. He may be wrong now, and his position is not strengthened by the fact that he has always been wrong.

The brutal truth is that few of us have any right to quote ourselves. It should be a lesson, won in the school of experience, that not many of our friends are as interested in us as we are in ourselves. "A bore is a man who will talk about himself when you want to talk about yourself." But alas! years tend to increase our interest in ourselves; egotism is more a sin of age than of youth. Old men are sometimes very bad listeners; they are tempted to adopt this signature, "I always say that," and to expect that their hearers will listen reverently. "Let no man think of himself more highly than he ought to think." If this wise counsel were obeyed we should suffer less from the back numbers of our friends, and they from ours.

And where is the value of this boasted consistency? "You always say this," we might reply; "do you? Then you ought to be ashamed of yourself." This man has lived through many changing scenes of life; he has learned much; he has unlearned much, for education means unlearning as well as learning; he lives in history and history never repeats itself. Yet he says always the same thing. He said it when he was young; he said it in middle life; he will say it with his dying breath. That must mean an arrested development. He is left speaking irrelevant things to inattentive hearers.

Consistency is rightly called the virtue of fools. Wise men change; they preserve a continuity in life, not by saying the same, but different, and sometimes opposite things. It is of no use to quote against them their past. Only one thing is more useless than to bring up against a statesman some of his back numbers, and that is for the statesman himself by ingenious and unconvincing arguments to maintain that he has always said what he is saying now.

But probably as this phrase is commonly used, it means very little. It is a trick into which we may easily fall. But what is the use of friends if they do not tell us about these tricks? I therefore invite you, sir, and through you your readers, to take the first opportunity to tell your friends who use this signature, that it will not do. I always say that it will not do.

Ever your partner in reforms of all kinds,
QUINTUS QUIZ.

Desert Moon

AT NIGHT the moon
Above the shifting sand of
The western desert is a pirate ship
Of old sailing in search of hidden
Treasure.

WILLIAM ALLEN WARD.

The Christian Understanding of Man

By T. E. Jessop

THIS is an age of problems. When life was uneventful and advancement steady, the majority of us could take most things for granted. But the old stabilities have gone, destroyed by three good things—first, by the rapid development of industry and commerce, accelerated and made more complex by the equally rapid development of science; second, by the political emancipation of the people; third, by the spread of popular education. These have created not only problems but also acute and widespread awareness of the problems. Instead of being obliged just to live on in grooves marked out for us from above, we scrutinize the conditions we live in and ask questions. We ask what form of government our country should have, what sort of life government should make possible, what provision should be made for the aged, the infirm and the unemployed, whether our present economic system distributes employment and profits fairly, how society should deal with its criminals, its rebels, and its simply lazy members, by what standards nations should shape their behavior toward one another, and what each of us should do with those hours of life when we are left entirely to ourselves. But we need to be reminded that all these questions are bound up with the general question as to what sort of creature man is; that no political, social or economic program has been thoroughly examined until we have asked what view of human nature it implies, and whether that view is right.

The Right View of Human Nature

On all questions it is now the fashion to ask what science has to say. The fashion is degrading science to a new superstition. On the above questions I am not sure that it has much to say. Remember that there is no one integral science of man but only many partial ones, each pursued by specialists unfamiliar with the others. More importantly, the sciences deal with means, not with ends. If you wish to care for the aged, or if you aim at producing more deadly weapons of war, you will be wise to seek the help of scientific knowledge. But whether you *should* care for the aged, or whether you *should* use mightier guns and deadlier gas, are questions that scientists have no special competence to answer. They can only tell us the conditions and consequences. The fundamental valuations of life fall outside science. The duty of finding them and the responsibility for seeing that they are right lies, in a democracy, with all of us. The responsibilities of scientists are heavy enough without our thrusting upon them the responsibility for decisions we ought to make for ourselves.

Let me put the point in another way. The triumphs of science have been so brilliant—we all share in its benefits—that they are blinding us to the distinction between what I shall call knowledge and understanding. Thanks to science, we know far more about our nature than our forefathers did, but do we understand ourselves any better? I doubt it. By understanding I mean the insight that a man can have with little knowledge in the academic sense, and without which much knowledge is either dangerous or futile. The plight we are in at the moment seems to me to be due in no small degree to the disparity between the plenitude of our knowledge and the poverty of our understanding. If the distinction I am emphasizing is unclear, consider whether a zoologist, who knows an animal inside out, understands a dog better than his master does; or whether a psychologist, who pretends to know the mind inside out, understands an ordinary child better than the best mother does. Insight, wisdom, understanding —call it what you will—is a practical rather than a theoretical gift, born and developed more in living and sympathetic contacts than in the detachment of technical study. And the more I reflect the more I am convinced that the essential truth about human nature comes by the way of insight and not by the way of science.

I am alarmed at the growing tendency to hand over every department and problem of life to specialists, to value most the technical knowledge of man based on laboratory conditions from which the common and characteristic circumstances of life have been omitted, to run to theorists for what we can find at first hand in our own concrete living. One need of our time is a recovery of faith in that unspecialized and almost unstudied apprehension of ourselves and our fellows that each of us ought to win, and can win, in the round of daily experience. More and more of our beliefs have become second-hand, resting on authority; we need more of the kind of truth we can ourselves vouch for.

Tyranny of Economic Values

Now the Christian view of man is directly relevant not to science but to this untechnical understanding of ourselves. It came not from a scholar but from a carpenter, and was intended to be intelligible to everybody. We only evade its challenges when we hand them over to specialists for examination; we can test them only by personal experiment, by seeing for ourselves whether they can throw light on, organize and enrich our own lives. The world conference of churches at Oxford in July next is concerned to induce us to make this experiment, or to make it more seriously than we have done as yet. It is not a mere maneuver to get more members for the churches, to improve their statistics; it is an honest attempt to point a way out of the difficulties in which mankind finds itself. These difficulties may be summarized as the predominance of economic values, the loss of trust between state and state and between classes of organizations within the state, and the dwindling of individual freedom, not only through the growing power of the state, but also through the emergence of mass movements that make

us simply members of a crowd. No one will expect me in these brief minutes to give a *proof* that the wholehearted acceptance of the Christian view of man would go far toward rescuing us from these difficulties. All I can do is to throw out suggestions for thought.

Things in the Saddle

By the tyranny of economic values I mean the large extent to which the competition for foreign markets guides and hinders international politics, the power of finance in domestic politics, and the sheer exhaustion of time, energy and talent that the production, distribution and purchase of material goods have come to involve. "Things are in the saddle and ride mankind." We are living to eat instead of eating to live. The worst feature of the situation is not that individuals are in fact giving all their service to material goods, but that they are being almost forced to do this because the very structure of society and the state are settling on an economic center of gravity. The fuller life which all of us need and to which the churches as well as our own hearts are calling us, is not being forbidden by law; it is simply being made impossible by the growth of an all-enveloping economic organization. Those of you who feel the intolerableness of all this will find in the Christian view of man an ally in your efforts to end it.

The second difficulty, the loss of trust, is a more intimate one. Instead of considering distrust between nations let us come nearer home. Like everybody else nowadays I sit on committees. This is the new badge of respectability, and the modern method of wasting time earnestly. Now nearly all committees divide themselves into parties. Usually one of these is in opposition, and the business of an opposition party is, apparently, just to oppose. All issues are twisted into party issues. If either side makes a generous gesture it only makes the other suspicious of its motives. If during the debate facts or principles emerge which hadn't occurred to a member before and which for him throw a new light on the matter in hand, instead of following his changed judgment he must stick to his guns. A committee member usually represents a constituency, and the supreme law of representation is that you must never let your constituency down.

Distrust Rampant

This sort of thing holds from Parliament down to the local tennis club, and is one of those weaknesses of democratic rule that we have yet to mend. To provoke you to think about it I shall say that democracy as we now know it is the form of social government in which distrust is encouraged and almost made a virtue of. Anyhow, I doubt whether there was ever more rampant distrust than there is today. And yet—this is the interesting point—I think there is more fundamental decency among people than ever there was. Decent employers distrust decent workmen and *vice versa;* their several organizations act in a spirit of defense rather than of cooperation, so that problem after problem fails to find any real solution because of the lack of mutual faith. To me this means that the morality of decency is insufficient and needs something deeper to complete its unfinished work.

It is here that the Christian ethic goes home. It has always demanded trust not as a mere grace of character but as the condition of our living together fruitfully. Now obviously we can't get this trust in one another by simply willing it. It is something that arises in a wider context of moral qualities, and the reason why we lack it is that we hanker after it alone. It can neither appear nor persist by itself. The mental soil it grows in consists of qualities that have become unfashionable, the qualities that make up what the New Testament calls love. When we have given up self-advertisement and disciplined ourselves into swallowing insults instead of flinging them back, into valuing responsibility more than rights, into going the extra mile instead of wanting all our rights and obligations to be sharply defined and legally safeguarded, we shall have produced the atmosphere in which faith in one another, one of the ultimate conditions of successful democracy, will appear with perfect naturalness. In such an atmosphere experts will not be jealous of one another, and the rest of us on our guard against the experts. The efficient mobilization of brains and enthusiasm that we need will at last become possible.

Christian Love and Its Counterfeits

This Christian love must be distinguished from one of the most dangerous of its counterfeits, namely, emotional sloppiness. Christian love certainly includes emotion—anything worth while does—but it is emotion of the kind that links itself with our cognitive and active capacities and moves them to achievement. Consider two mothers, each of whom has a son who goes wrong. One of them weeps her heart out, and perhaps falls ill; the other sets herself to think out the causes of the trouble and how things may be put right. The first is sentimentalism; only the second is love. Then you have the good people who are always putting their foot in it with the best of motives, people whose sympathy is strong enough to drive them to action but not fine enough to make them think first what the action should be. This is impulse, not love. Somewhat similar are the many people who always meet evil, or what they hastily take to be evil, with indignation and nothing else. Europe in recent years has had its fill of righteous indignation on the part of people who haven't taken the trouble to sift their information with care. There are few things so unscrupulous as "righteous" wrath. Of itself indignation is negative, and only exacerbates those against whom it is directed; whereas love is the positive and creative force of life, that heals the wound instead of weeping or shouting over it, and always prefers the method of persuasion to that of instant and fierce denunciation. It is easier to imitate the prophets than the saints.

The Christian view that man ought to and can live by love has a doctrinal background. The call to love is the call to be like God, since he made us in his own image; to be like Christ, whose own likeness to God was so perfect as to amount to identity. To be intelligible, as well as possible in practice, the life of love re-

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quires a foundation of love in the nature of things. Man has a higher environment, which the experiment of Christian living has repeatedly verified, in which he finds new obligations along with new sanctions for the old ones, new inducements to shoulder them, and a reservoir of moral power to draw upon to help him to discharge them. All his conduct is given a twofold reference; his virtues and his vices are rendered to God as well as to his neighbors. The plot of human life is incomplete when the divine factor is left out.

There are many people who accept the Christian morality without taking with it this religious basis. The sense of a transcendent order, of a divine context of human life, used to be the wellspring of morality and literature and the other arts, and the absence of it nowadays is in my belief weakening and trivializing these expressions of the human spirit. But I can here only indicate its bearing on our political life.

Seesaw of Freedom and Tyranny

We all know that the long march towards democracy has recently been arrested and that dictatorship, with a doctrine of the omnipotence and omnicompetence of the state, has in several countries come in its place. If we would check our usual indignation and reflect for a while, we should see that it is not a bolt from the blue but a constructive movement, built on the ruins of unsuccessful democracies, where individual freedom has been tried and found wanting. Something more than freedom is needed to run a state. But dictatorship too will collapse, for the modern mind will not accept repression for long.

Is this seesaw of freedom and tyranny to continue? I think it will if the spirit of secularism becomes dominant. For, in a world without God, the highest place will have to be given to either the individual or the state. Your ultimate loyalty will be either to yourself or to society; there is nothing else left to evoke it. Individualism and state tyranny are thus the political alternatives of secularism. The former results in anarchy, for in a society based on nothing but a community of self-interest—here I have history as well as logic on my side—the interests of individuals soon begin to diverge and the slender social order dissolves. If, on the other hand, to avoid anarchy, you make the state instead of the individual supreme, you become not so much its citizens as its chattels or its pawns, for its laws shall become your conscience and its propaganda your truth.

Individualism needs a state to make a social order possible, but cannot keep it going; dictatorship maintains a social order only so long as men will submit to being ruled like children. If you are supreme, the state has no right to interfere with you against your will; if the state is supreme, you have no right to question its demands. Out of this dilemma I see no secular escape. What is needed is something that shall keep the rival interests of individual and state in their places, and this can only be provided by something that commands a higher and absolute loyalty, by adjustment to which our lesser and conflicting loyalties can be reconciled. But the loyalty of spiritual beings can only be given to something itself spiritual and yet on a plane higher than themselves. I still believe that only when we have become citizens of the kingdom of God shall we become dignified and effective citizens of the world—free without anarchy, and law-abiding without servility.

President Roosevelt's Dilemma

By Louis Wallis

EVERYBODY will recall that on the fateful night of the historic election last November, the generalissimo in charge of Democratic strategy issued a statement that there would be "no reprisals." This declaration, being universal in scope, did not specify any one of the seventeen million Americans who voted against the victorious ticket. What, then, was our surprise the next day when, out from the serried ranks of the foe, stood forth in splendid isolation Mr. John D. Rockefeller, Jr., who, in a mellifluous letter to the generalissimo, expressed his pleasure that "no reprisals" were to be visited upon the opponents of the administration!

Under his auspices at Radio City, New York, a little publication is issued, called *Rockefeller Center Weekly*. A recent number (July 4, 1935) contained an article entitled "Uncle Sam Holds Back the World," asserting that the New Deal prevents universal economic recovery. Another article, entitled "The Big If of the Election" (August 28, 1936), suggested that the impending battle of the ballots was going to be so close that the choice of a president might very likely be thrown into the House of Representatives. The inner domain of Rockefeller psychology during the summer before the election seems to have been in the betting mood that America was politically "on the fence," and that the Democratic chances were little, if any, above the Republican. But in the light of what happened, it looks as if the wish were the father of the bet.

Having lost the protection of railroad rebates, Rockefeller capital has been overflowing into other fields, of which Radio City is an outstanding example. "From Oil to Real Estate" could be the exciting title of a book on economic royalism from a new angle, since the towering structures now rising into the heavens around Fifth Avenue and 50th Street symbolize an epoch not only in the evolution of a wealthy family but in the history of the nation.

Scarcely had Radio City begun to lease out office rooms to tenants before a great outcry was heard from neighboring landlords that Rockefeller was purloining their patrons and grabbing their business; while at the

same time real estate experts were declaring that the new enterprise would bankrupt adjacent property. Radio City, indeed, (like the huge "Empire State Building" on 34th Street) illustrates the relative oversupply of capital in America today. Mr. Rockefeller does not own the enormously valuable ground on which his new project is located; and so Radio City must pay a tremendous annual bill for the use of land, while at the same time carrying a terrific load of taxes. These formidable structures, then, are figuratively between the jaws of a huge vise—the upper jaw being the pressure of taxation, while the lower one is the force exerted by ground rent.

This, however, is only a special case. For the aggregate American capital engaged in producing and selling farm goods and manufactured articles must pay approximately ten billion dollars per annum on account of land rent or interest, while at the same time carrying a vast burden of local and federal taxation which, for the country as a whole, comes to at least another ten billion a year.

Origin of Land Speculation

The fact that land brings rent, or can be sold for a sum whose interest equals or exceeds the rental value, is what lies back of speculation in land. Speculative land prices act as a kind of automatic, unplanned blockade all over the nation, holding up the use of sites for all sorts of purposes by capital and labor. The price of agricultural land in the Middle West, and beyond the Mississippi, rose to such an inflated figure before the crash of 1929 that growing multitudes of worthy farmers were foreclosed and evicted. Secretary of Agriculture Wallace, in a recent radio broadcast, said: "Sometimes I think land speculation is a plague more terrible than drought or insect pests, and almost as bad as war itself."

Reverting again to Radio City, we find a very instructive example of land-value growth in a recent issue of the *Rockefeller Center Weekly* (November 7, 1935). A picture is given of the old Rockefeller home on 54th Street just after the Civil War. In the background of the house can be glimpsed an unimproved area of twelve acres, lying between 48th and 53rd Streets, which is now occupied by Radio City. We are told that at the very beginning of the nineteenth century (1801), this land was bought by a professor in Columbia University for $4,800; that only thirteen years later, a valuation of $80,000 was put on the tract, the site being then taken over by Columbia University; and that one hundred and fifteen years later (1929), the annual rent of the property was three million dollars, which, on a six per cent basis, would pay interest on a purchase price of fifty million dollars.

Economic Symbol in Radio Pavements

Anybody who will take the pains to inspect the pavements in Radio City will find there an unusual symbol of the problem which capital and labor face today. Neatly sunk in the concrete walks, at a distance of about four feet from the walls of the National Broadcasting Company, is a line of half-inch brass rail, finished off smooth on a level with the surface over which millions of hurrying feet have tramped. Connected with these rails are metal plates upon which is found information telling that the long strips of brass in the sidewalk are boundary marks of the ground landlords, among whom are "The Estate of David Wolfe Bishop deceased," "The Underel Holding Corporation" and "The Trustees of Columbia University."

Speculation Promoted; Industry Penalized

In the earlier periods of our history, land was cheap and taxes were light, so that capital was not squeezed between ground rent and heavy fiscal burdens. But by the beginning of the present century cheap frontier land was no longer available in the West. And yet there was in 1900 (as there is today) a tremendous amount of unused land, in and around every city and village, and out in the open country, east and west, from Atlantic to Pacific. This vacant space was locked in the grip of speculation and held at inflated prices which, together with mounting taxes, hindered the nation's economic progress and began to boost the cost of living at the very time when improved machinery and better transportation should normally have brought down the cost of goods and services.

When money is put into the erection of homes, business blocks and factories, these buildings are at once burdened with heavy taxes. In other words, the productive cooperation of capital and labor is virtually penalized by the fiscal power of government. In the meanwhile—at the very time when the nation's industry is loaded with heavy tax burdens—a lighter scale of assessment upon land makes possible the withholding of unimproved property on speculation throughout the entire country. It is this mere, simple difference between the heavy assessment of industry and the lighter assessment of land that puts productive capital and labor "on the spot" between the upper millstone of burdensome taxation and the lower millstone of recurrently inflating ground rent.

Rockefeller Emphasizes Productive Capital

The practice of penalizing industry, while at the same time promoting speculation in land, has gradually and imperceptibly raised impediments against the normal flow of capital and labor into productive work, resulting in the spread of idleness among millions of people and the piling up of idle billions in the banks, with consequent reduction in the rates of interest. The accumulated billions of unused capital were formerly at the disposal of stock speculators and so-called "high" financiers, fertile in wild-cat schemes that made the rich richer while making the poor poorer. Stock speculators in the past have been playing around with funds made inactive by land gambling and by heavy taxes on industry. The attempt of the federal authority to control stock manipulation by means of the "SEC," and by raising the reserve bank limits, etc., is worthy in its purpose. But it deals with effects, instead of penetrating to the more intimate causes of economic phenomena.

President Roosevelt's dilemma now begins to take definite form. With a little further psychological assist-

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ance by the worthy scion of Standard Oil, we shall reach a point where the situation comes out clearly into view.

An outstanding article in the *Rockefeller Weekly* (June 27, 1935) says that our taxes are very bad in their effects upon capital in active industry. They wear it down and prevent its growth to meet the current needs of business. Again, it is emphasized (October 31, 1935) that the "well-to-do" resent, more than anything else, a rate of taxation so altitudinous that it forces them to cut expenses incurred for the sake of others, or in the promotion of a business venture.

Taxes and the Worker's Income

According to the Rockefeller statistical computation (January 24, 1935), sixteen million American families have less than two thousand dollars in annual income; whereas every family in the United States ought to have, as a minimum, at least $4,370. In harmony with the foregoing claims, it is emphasized in another issue (January 23, 1936) that real prosperity cannot grow out of "luxury" purchases by the rich, but must be founded on buying power widely diffused among the people. But we are not told how the nation's capital can face the growing blockade of land speculation, liquidate the annual burden of ground rent and heavy taxes—and still pay wages high enough to secure widespread buying power among the ranks of the people.

Business recovery must go forward and extend in scope, or the New Deal will be a failure. But, if recovery does go on, then this new activity will bring with it another period of land speculation, inflating ground rents in city and country alike, all over the nation, which in turn will bring another slump. Real estate, declares the *Rockefeller Center Weekly,* is a very good investment at the present time, because prices are going up (May 29, 1936). The President can legislate against buying stocks "on margin" but he will need to discover why people buy land on margin if his policy is ever going to attack the evils of speculation at their source.

Economic Problem Beclouded

The general public is more and more awake to the land problem and is increasingly "tax conscious," but is confused by lack of information. Another difficulty is that the relation of land to economics has been prejudiced by the utopianism of Henry George in such a thorough fashion as to embarrass one who seeks to deal with the subject in a realistic and sane way.

The so-called theory of "single" tax is based on the implicit claim that all incomes are earned incomes, except those which arise from ground rent, since nobody made the earth. And therefore, according to this theory, nothing should be taxed except land, so as to absorb all ground rent in lieu of other taxes. Against this argument, however, the disciples of Karl Marx immediately pointed out the "unearned" character of other income (such as that received by the inheritor of a going capitalistic establishment), and therefore ask, Why stop with taxing ground rent?

But the real, fundamental issue that struggles for utterance amid the onrushing rhetoric and utopianism of Henry George is not the tax question at all, but the idea that capital cannot be used in a productive way, for the greatest good of the greatest number, when the ownership of the ground is becoming concentrated in the grip of a small class, while speculation in land is blockading the progress of agriculture, manufacture and commerce.

For the last generation, the great city of Sidney, Australia, in raising its local revenue has exempted from taxation all capital invested in homes, business blocks and factories, while at the same time taxing into the public treasury a correspondingly greater proportion of ground rent, thus decreasing the selling price of land, and making sites more available for improvement and more difficult to exploit in a speculative way.

Alderman Firth of that city, speaking recently in New York, said: "Population has moved out, with no overcrowding, into the suburbs where land had formerly been held for a rise. The vacant areas have been peopled and the houses have spread themselves out, because the inhabitants have not been held in by a ring fence of monopoly prices for land. The growing population has got land cheaper than it otherwise would; and this has ensured liberal space for each house.

"The effect of the abolition of taxation on buildings, and the raising of all taxation from land values, has enabled our city to occupy an area about the same as the city of London, which has practically six times our population. Any suggestion to go back to the old system of taxing buildings would not even be calmly discussed in this city. Public opinion is overwhelmingly in favor of the present system."

Light from the Antipodes

The stranglehold of speculation has been relaxed also in many parts of New Zealand, where taxes have been shifted from productive capital to ground values, with consequent new growth of workingmen's homes and agricultural small holdings.

The Sidney system has been used for a generation in the thriving city of New Westminster, British Columbia, Canada, described as follows by the mayor in an article published in the *American City* (March, 1935): "It now has the largest invested capital, per person, of any city in the Dominion of Canada, and this capital investment is not in inflated speculative land value but rather in factories, machinery, stores and goods. Population and industry have boomed, but land speculation has been buried."

Capital, in the form of productive equipment, has been the chief agency in lifting civilization out of medieval barbarism. The foregoing examples from British frontier experience help to show that what we need in the United States is not a "single" tax in the utopian sense, but a capital-relief-tax, or "capretax" (a term which explains its own purpose). Capital and labor alike have been oppressed for centuries by land tenures growing out of aristocratic conquest in the Middle Ages, and our fiscal methods are inherited from the aristocrats of Europe, who sought, by manipulation of the fiscal power, to protect their ground rents from taxation.

That our land system is like a silent, unseen blockade

against the welfare of the nation, is now being emphasized by Mr. Francis I. du Pont of the munitions family at Wilmington, Delaware, in a series of private letters addressed to "Fellow Georgists."

Only by prompt readjustment of tax and land usages, in both city and country, can we make our way between the horns of the economic dilemma now gradually coming into view in the clouded atmosphere of America today; and a sane solution of this problem will carry us far onward along the path of democracy.

Death Among the Big Trees

By A. Ted Goodwin

WHEN I accepted the call to minister to the community church in the world's largest logging camp I took on a larger contract than I knew. A company town of fifteen hundred souls and one church—the building built and owned by the lumber company—presented the preacher with a challenge and an opportunity for service unlike anything I had seen before. The community is situated in the finest forest of Douglas fir on this continent, in southwest Washington state, near the Columbia river.

The pastor is called, subject to the approval of the lumber company, and his tenure of office is likewise regulated. There is no stated salary, but voluntary subscriptions are made up once a year among the employees by the office. This has always been the custom in this camp, I am told. The men are invited by their foremen to make an allotment from their pay checks of a quarter or fifty cents or a dollar a month "for the church." One laborer told me that he had given a dollar a month for eight years and the preacher had never been to see him or given any sign of knowing of his existence, so he had finally cancelled his pledge. He told the truth, too. The loggers do not go to church, but many of them want a church in the town and they send their children to Sunday school. A good many of the men look on the church with suspicion and feel that in some way it fails to make their cause its cause. They tell me I am the first preacher to come out to the woods and identify myself with them as a fellow man.

Knowing the Men at Their Work

Acting upon impulse, I bought a complete logger's outfit of clothes as soon as I arrived on the field and went at once to the woods. If I should ever be able to minister to this community, I felt that I must know how these men worked and how they lived. What I found out was a revelation to me. For the first three months they tried me out by subjecting me to some tough language. They frankly told me of their distrust of religion and "sky pilots." But their attitude soon changed, until I had more invitations to bring my lunch pail over to various sides than I could accept. A logger may think he hates all preachers, but when a preacher takes hold of a pass-rope and helps hoist that logger to his work at the top of a spar tree nearly two hundred feet high, the logger will have a different feeling toward the parson from that time. The same thing applies when the preacher takes an ax and helps chop an under-cut in felling a tree. The timber fallers feel that this man is in some way interested in them. "What are you doing out here?" asked a bucker one January day as I wallowed through the snow and climbed up on a log in the deep woods. "This is a part of my job," I told him. Later, when his little girl died, he felt that the minister understood his sorrow even as he understood the logger. People want to be understood.

Tragedy Stalks the Woods

Chris Nogle was one of our older men on the saw. Often in the woods I spoke to him. When a falling limb struck him and killed him, I thought of our conversations in the woods. He always seemed so sweaty and so tired. He was buying a little farm. Every logger hopes he may live to get out of the woods. At the funeral I was thankful that I had known Chris as a worker, and that his fellow-loggers could feel that I understood the hazards of their daily life. Falling limbs are called "widow-makers." Every timber faller lives in fear of them. Limbs fall a hundred and fifty feet and cut the saw in two while the men are drawing it back and forth through a tree. "Widow-makers" indeed!

Ed Tice was a bucker. "Watch out, Ed!" the fallers called. "This tree will be coming your way." Ed took his long bucking saw, his ax and his oil bottle and moved several yards out of range. "All right; let her go," he answered. Down went the tree with a crash, shaking the mountain. But as it fell it struck a tall dead snag, bringing it down too. A flying chunk from the top of the snag hit Ed on the chest and killed him instantly. We buried him on the hill overlooking Stillwater creek.

Ben Resch was a rigging man, 38 years old. He was a German machine gunner in the war. Surviving the war he became a logger and was killed by a log rolling over him. The Catholic priest buried Ben. I had worked with him in the woods. He hated war. Once, when taken prisoner by the French, the prisoners were marched through a little town in France. Women ran out of the houses with kettles of boiling water and poured it on the prisoners. Such was war!

One of our choker settlers was a young Finn, 24 years old. His parents were born in Finland but the lad was American. Resting a moment in the woods, he sat down too close to a high running haul-back cable. It came down upon him and struck him on the head, killing him instantly. As his body slumped across the heavy line it tightened and whipped him into the air

fifty feet and tossed the lifeless body among the logs and stumps. The boys got the stretcher and carried him to a box-car used to bring the men to the woods.

Every donkey engine and every department of the job has its stretcher ready. Sometimes a stretcher is not suitable. John Rigdon, 35, was preparing to shoot some stumps with dynamite. A whole box of powder exploded while he was fixing some charges. Of a 185-pound man we picked up 60 pounds of shattered flesh and bones, scattered over an area of a hundred yards. No part of the body was recognizable except a foot still encased in the calked shoe.

Wages average over five dollars a day, but living costs are high. Loggers' clothing is a costly item. The company store gives liberal credit and encourages the employees to buy. Every purchase becomes a lien on the next pay check. Some men are so in debt to the store that they have not seen a check in years.

One timber faller found it difficult to fell timber on a diet of soup, but his teeth were all extracted and he could not get a denture on "coupons," as the script is called. A man who goes to church—a very few do—once told me, "It's hard to tithe when you don't get no check." One month his check was fifteen cents! The store got the rest. Yet the store "carries" people by the year, feeds families when hard luck comes, and does many kind things not advertised. One logger owed the store six hundred dollars and skipped when his bonus bonds came. The store offered to settle with him for half. But he said "no," and fled. He is living in a city thirty miles away and has an automobile now. He is out of the woods at last.

BOOKS

What Emerson Has for Us

PROPHET OF AMERICA, EMERSON AND THE PROBLEMS OF TODAY. *By Newton Dillaway. Little, Brown & Company, $3.00.*

IT would be just grand if one could feel assured that this book represents a trend—not in the writing of books but in the reading of them. The author, who is a businessman of Reading, Massachusetts, has spent much time with Emerson during the past ten years and suggests that it would be well if others should do likewise. If a man, after reading Emerson for a decade or two, feels led to celebrate by writing a book about Emerson, no one can justly complain.

This is in no sense a biography of Emerson. Neither is it a criticism of his works from a literary standpoint. It is not even an interpretation of the Essays (which have been the chief object of the author's interest). It is a consideration of some of Emerson's ideas in relation to the life of today. Mr. Dillaway thinks that Emerson was a real prophet of America, deeply perceiving the American genius and spirit, and indicating the ways in which we should cooperate with the forces which are working out our destiny. And he suggests that Emerson's teachings are needed today to revive our wavering purposes. Many areas in American life, he intimates, are hastening toward decay because we have forgotten the stimulating doctrines of self-reliance, individual responsibility, and resort to a higher Power.

Mr. Dillaway reminds his readers that Emerson wrote and spoke for plain people, and the record goes to show that they heard him gladly. No American man of letters was ever closer to the masses in sympathy and understanding than was Emerson, though he thought of them not as masses but as individuals. Like Lincoln, he believed in the inherent possibilities of common people. He felt that in people there are divine sentiments to which one could speak. His own attitude toward people stimulated their sense of personal dignity and worth. There was a poor ignorant woman in Concord who always went to hear their seer when he spoke. She said she never understood a word he said, but liked to see him stand up there and talk as if everybody knew as much as he did. Perhaps she understood him after all. But the irony of it is that he has come to be adopted by a more or less cultural aristocracy.

This book is for the general reader and is well adapted for that purpose. It is marked by some unfortunate defects, such as the use of Emerson as a kind of Bible from which to preach. Some of the author's comments on his texts are scarcely elucidating. And he has not sufficiently thought out the implications of Emerson's teaching in relation to some of the problems of today. But for all that, this book has its important points. There is not another book like it. It seeks to bring literature out of the library into life's active scene. Familiarity with Emerson is not a requisite for an understanding of these discussions. But any book on Emerson will fall short of its duty unless it sends some of its readers back to the Essays and Journal.

JAMES DANIEL MARTIN.

Books in Brief

IMPERIAL HEARST. *By Ferdinand Lundberg. Modern Library, 95 cents.*

This devastating "social biography" of the antisocial Hearst was reviewed at length shortly after its first publication in 1936. It has quickly come to a place among the classics in the Modern Library. Nothing further needs to be said about it, except that it can now be bought for 95 cents. That brings it within the reach of those who, being most influenced by the Hearst press, are most in need of this corrective.

THE CAST-IRON MAN, JOHN C. CALHOUN AND AMERICAN DEMOCRACY, *By Arthur Styron. Longmans, Green & Company, $3.50.*

Calhoun is most remembered as the man who carried the theory of states rights to the extreme of nullification. Yet in 1812 he was strong for war and union, when young Daniel Webster was envisaging the possible desirability of secession if it should ever happen that "one portion of the country undertakes to control and regulate and sacrifice the interests of another." Calhoun feared that the vastness and diversity of the country would conduce to disunity, and he favored building roads and canals to bind the country together and "conquer space." And incidentally he favored a tariff to protect infant industries as well as to provide revenue for internal improvements. At 35 he became Monroe's secretary of war. Mr. Styron's generally excellent biography leaves unsolved the enigma as to why Calhoun withdrew from the presidential race in 1824 and accepted the vice-presidency under J. Q. Adams. Yet this marks the crucial point at which Calhoun became a states rights man. "If Calhoun shifted his position, it was only that

he might get a firmer stand upon the shifting foundations of political life." If this has any definite meaning (which may be doubted), it must refer to the tariff and slavery. "Cast-iron man" as he was, Calhoun's constitutional theory was apparently developed as a technique of conflict in support of specific policies which he deemed important to his section. So the unionist became the sectionalist. Yet he still declared that "the union must be saved," and argued that nullification was the only way to save it. Mr. Styron's comments on John Marshall reflect the present impatience with the Supreme Court and are an interesting contribution to the current discussion.

THE RIVER PASTURE. *By Judy Van der Veer. Longmans, Green & Company, $2.00.*

This is one of the best modern illustrations of the making of a delightful book out of practically nothing in the way of objective material. A young girl has a small ranch in California, but it might as well have been anywhere else. In that little ranch, with its "river pasture," its homely occupations and its simple neighbors, but still more in her own mind as it plays lightly over these things and pursues the suggestions that grow out of them, she finds all the material she needs. The river pasture is her "Walton Pond."

ZIGZAGGING THE SOUTH SEAS. *By Isabel Anderson. Bruce Humphries, $3.00.*

An intelligent traveler visits the places to which the imagination of snowbound dwellers in northern climes turns for an escape from wintry reality—Galapagos, the Marquesas, Tahiti and Rarotonga, Samoa and the Fijis, and so to New Guinea, Timor and Flores. Crossing the Pacific on these giant stepping-stones, the author had an eye to scenery and native types.

CORRESPONDENCE

Prayer in a Labor Union Meeting

EDITOR THE CHRISTIAN CENTURY:

SIR: One of the most interesting observations in Reinhold Niebuhr's recent "Meditations from Mississippi" concerned his first experience of hearing a labor union meeting opened with prayer. That "this is a symbol of the fact that the only Protestant proletariat in America is in the South" may be generally true but at least one specific instance, the strike of the Camden Industrial Union of Marine and Shipbuilding Workers in the summer of 1935, was an amazing example of northern Protestant proletarians. Throughout the four months of this strike, the 4,000 employees of the New York Shipbuilding Company held daily meetings with an hour devoted to a religious service of prayer, scripture, hymns and sermon.

These religious services were conducted by a lay preacher who was a member of the union. True to Niebuhr's analysis, his theological notions were crude but his close relation to the men drove him into a socially significant position. His sermons were a strange synthesis of Amos and Billy Sunday; that is to say, social justice and highly impassioned attacks on card playing, smoking and drinking. John Green, fiery Scotchman, was president of the union and generally responsible for the unusual religious aspect of the strike meetings. I clearly recall that many of the men referred to it as the "religion of labor." Green told observers that few of the men in the union were regular church attenders. To me this was another argument against the over-professionalized and institutionalized approach to Christianity so dominant in the Western world.

New Haven, Conn. DONOVAN E. SMUCKER.

Is It an American Church?

EDITOR THE CHRISTIAN CENTURY:

SIR: Two statements in "The Archbishop's Gesture" contained within the March 3 issue were of real interest to me. The first, "The king is no more the head of the Protestant Episcopal Church in America than he is of the Baptist Church in England. It is a little late in the day to think of American Episcopacy as a colonial church having its ecclesiastical capital at Canterbury and its secular head in Windsor Castle." The second, "That is all ancient history now and the Episcopal Church in this country is as American as Plymouth Rock."

Perhaps my interest would not have been so aroused except for the fact that within the last week I was present at a "Teaching Mission Service" of an American Episcopal congregation wherein a canon of this American "American Episcopal Church" led the congregation in prayer. Leading a congregation in prayer is most certainly proper but the significant thing was that the canon offered petitions for God's blessing on the coronation and reign of the king, George VI. Praying for those in the offices of other nations is also most proper. However, it was most insignificant that the canon did not offer any petitions for the President of these United States and his stay in office nor were any other nations mentioned. It was striking that in an American Episcopal congregation one should hear prayers for the King of England with the omission of any prayers for the good of our own President.

There has been and is a marked Anglo-catholic movement within the Episcopalian church of this country. Is it possible that the Archbishop of York invited the young Rev. James DeWolf Perry to the coronation, not only for the reasons suggested, but also that youth may be trained "in the way he should go: and when he is old, he will not depart from it"?

Kalamazoo, Mich. CLAUDIUS EDGAR JENSEN.

Again, Ol' Debbil Press

EDITOR THE CHISTIAN CENTURY:

SIR: I have just read your editorial entitled "The Archbishop's Gesture" and feel that it would be helpful if someone made an explanation. Since Mr. Perry is in such a position as to make it impossible for him to do so, gracefully, I am taking that liberty. Mr. Perry is a close friend of mine (though he has no knowledge of my writing this) and allowed me to read the archbishop's letter inviting him to be his chaplain. From the archbishop's letter it was obvious that the invitation was purely a personal one, prompted only by the archbishop's friendship with Mr. Perry. The idea of the invitation being a "friendly gesture" to the Episcopal Church came as an afterthought during the course of the archbishop's writing the letter.

The trouble started when Mr. Perry, with understandable enthusiasm, let it be known that he had received the invitation and the press began playing up the "friendly gesture" phase; and naturally the archbishop confirmed it. In the light of these facts you do not have to blame the archbishop's "intelligence" for the futility you find in his "gesture," but can blame a young man's lack of acquaintance with what mischief the American press is capable of doing.

May I add that Mr. Perry has my open envy in being allowed to be a "spear-bearer" at the coronation, and my sympathy as he tries to make a place of his own in the church while suffering under the handicap of being the son of the presiding bishop.

St. Paul's Church, Richmond, Va. E. A. de BORDENAVE, JR.

The Jew and the Universe

EDITOR THE CHRISTIAN CENTURY:

SIR: In the opinion of many well qualified judges, the review of Dr. Goldman's book, *The Jew and the Universe,* in your issue of February 3, does it much less than justice. Your critic perceived the profound scholarship and philosophic depth of the work, but seems to have been repelled by its style, which he found con-

fusing and unreadable. Since books are after all designed to be read, and since a charge of unreadableness damns a book in the eyes of the public almost as completely as a charge of factual error, you will be interested to note that other critics not without reputation have found Dr. Goldman's style and vocabulary not only no hindrance to grasping his meaning but a thing of beauty in itself.

Writing of this book in the January issue of *Character,* Dr. A. Eustace Haydon says: "It is done with grace of style, the play of humor, etc." Rabbi Milton Steinberg, in the February issue of the *Jewish Frontier,* comments: "Its style flames with passion and moves with the powers of an intellectual avalanche." Of the content which your reviewer found "confused and confounded," Professor Haydon writes: "Rabbi Goldman makes a challenging contribution to the interpretation of the culture of his people. . . . There is the glow of health in this book." Dr. Lewisohn speaks of the book as "an immensely acute and profound presentation of the philosophy inherent in Judaism. The presentation is in universal terms, and in its just criticism of the methods and results of Western metaphysics is an amazingly fresh and important contribution to the thinking of a troubled age." Maurice Samuel, in the December number of *Opinion,* writes: "Solomon Goldman's book, *The Jew and the Universe,* with its lightning like appraisal of the spiritual substance of Judaism, is so extraordinarily pertinent . . . using the intellectual terminology of our decade [he] restates the character of Judaism in a brief and passionate essay . . . the actual result is . . . a sort of intellectual canvas on which glows in brilliant colors the meaning given to the world by the Jew." Dr. Liebman, in the autumn copy of the *New Humanist,* writes: "The vast erudition and the powerful vigorous style of the writing serve merely to add two more merits to a work that must prove greatly stimulating to all men interested in the adventure of ideas."

The merits of a style are perhaps a matter of opinion, but such opinions as these should be considered by any reader before he permits himself to be persuaded, on the word of a single critic, that Dr. Goldman's book is an erudite hodgepodge of obsolete terms and academic footnotes. It is, indeed, a book great in everything but size.

Chicago. MAX M. GROSSMAN.

Unhappy Mount Holyoke

EDITOR THE CHISTIAN CENTURY:

SIR: As next president of Mount Holyoke the trustees' choice of Dr. Roswell G. Ham of Yale is approved by "the majority of the alumnae and the undergraduates, as represented by the college *News.*" So says Mr. E. Tallmadge Root in The Christian Century of February 24. Was any poll taken to warrant this statement about the undergraduates? Certainly no poll was taken of the alumnae, and *The Alumnae Quarterly,* after the change to a man for president, refused to print adverse opinions on the subject.

The statement that, among thousands of graduates from numerous colleges and universities, "no qualified woman was available" as executive head of Mount Holyoke and that therefore the trustees found an associate professor of English at Yale the best person they could place in the position about to be vacated by Miss Woolley, makes the thoughtful wonder if we have not been trying for the last hundred years to give to women a type of education wholly unsuited to their capacities.

West Lafayette, Ind. HARRIET CAMPBELL DUKES.

It's Happening All the Time

EDITOR THE CHISTIAN CENTURY:

SIR: Your first editorial in the issue of March 3 has quite a severe rebuke for "state and district officers" who are seeking to rehabilitate damaged churches in the devastated flood area. There are a number of communities where there is but one denomination represented. There are other communities, not overchurched, where there is a place of service for two or more churches. In Ohio we are doing just the thing you say we are not, namely the state and district officers are having a meeting to consider doing the thing you suggest. However, church unity cannot be enforced by outside officers. The people involved must agree to these mergers and combinations.

Your editorial made me wonder if there is not too much competition in the field of religious journalism. Why have so many to which the afflicted public is asked to subscribe? Why have so many editors and staffs of writers? Why not cut down expense in this field too? It seems that here, too, we have a great opportunity to end "competition" and remove "the scandal of a divided and competitive journalism."

Methodist Episcopal Church, Wilmington, Ohio. CHARLES E. TURLEY, District Superintendent.

The Question Box

Many Christian leaders have protested against the writing of authoritative creeds. Were they right? If so, was it not a mistake for Augustine and his associates to gather the writings of the apostolic days into an authoritative book? Would it not have been better if the churches had used these writings as they do the writings of others without attaching special importance to them?
C. R. P., Kingsport, Tenn.

THE question fails to distinguish between two quite different types of interpretation of the Scriptures and Christian truth. One is the formulation of doctrine made by individuals as the statement of their convictions on matters of biblical teaching and personal beliefs. Of these there have been thousands in the course of the centuries, and they have possessed just the weight which the names of their authors and the cogency of the arguments presented carried to the minds of those who examined them. They were personal opinions, and not creeds in any formal sense. To such compilations there can be no objection, nor have the most urgent opponents of creeds protested against their use. They are in no sense creedal in their character, having only the authority which the names of their authors and the force of their presentation could muster. They may state with great urgency and finality the conviction of an individual or even a small group, but they have none of the prestige of an accepted creed.

On the other hand, when a specific formulation of doctrine is organized by a church leader of distinction, or by a group of scholars, or by an accredited assembly, and is approved by a denomination or a considerable section of the church, it has the authority of an accepted creed, and is presumed to possess binding force on the thinking and conduct of its constituency. At that moment it undertakes to define for its group the details of Christian doctrine on which there are always sure to be differences of opinion. No two minds are committed to the same precise contour of religious thinking. No creed that was ever devised gained the complete assent of its confessors. This has been true of the formulations of Athanasius, of Constantinople, of Ephesus, of Chalcedon, of Augsburg and of Westminster. To a marked extent they have all been contrived with the double purpose of defining Christian truth in such precise terms as could gain at best the assent of only a portion of the universal church, and at the same time of asserting the errors of those who differed with them on theological questions or matters of church procedure. Even so brief and apparently simple a statement as the so-called Apostles Creed fails to gain the approval of considerable sections of the church.

Every attempt of the theologians to be exact, specific and detailed in their doctrinal formulations has encountered, and will ever encounter, the obdurate tendency to flexible thinking, without which all religious reflection is likely to be arrested and sterile. Within wide diameters Christians of all communions agree upon the few basic truths of the faith. Beyond that boundary they do not need to go in the effort to find a common ground of worship and service. And it is in that debatable region of explicit definition and controversy that discussion and contention have flourished.

For this reason there is the growing tendency to protest and abandon any creed which within the wide areas of loyalty to Christ and conformity to his program is a mere test of orthodoxy and a challenge to the equality of all Christians before God.

H. L. W.

XUM

NEWS *of the* CHRISTIAN WORLD

Ask Marriage Law Reform

Seattle Ministers Seek End of Many Abuses—United Front Sought by Drys—Tracy Strong Honored

(Correspondence from Washington)

SEATTLE, March 1.—Ministers in Seattle are leading out in an effort to secure a "three day marriage law" at this session of the state legislature. California and Oregon already have such legislation in operation. At this session of the Oregon legislature a determined effort is being made to rescind their "72 hour law" on the grounds that much business in weddings is lost to Washington where there are no barriers to "hot marriages" and "liquor party nuptials." In Washington "marriage by mail order" is a common occurrence. Neither bride nor bridegroom needs to appear before county officials to secure licenses. Applications may be mailed from anywhere in the world. Under the present law a license must be delivered if the mail order applicant has used the proper blank and has had it attested by a notary. Child marriages and bigamy are made easy under this bewildering arrangement. The Washington law now permits a child of 15 years to marry with her parents' consent. Recent newspaper publicity given "child marriages" seems to have encouraged imitation in Seattle, where three girls of 14 years have been married during the past few weeks.

* * *

Eugenics Bill Prepared In Oregon

Compulsory medical examination will be required before a marriage license may be issued if the Oregon legislature passes a bill now being sponsored by leading citizens of that state. This bill will make necessary a report covering venereal diseases, epilepsy, feeble-mindedness, insanity, drug addiction or chronic alcoholism. All records pertaining to the physical and mental health of the applicants shall be considered confidential and shall be filed separately from the marriage license application and shall not be open for public inspection. Proper provisions are made for appeal to the circuit court or to a committee of three appointed by the state board of eugenics. The Oregon Social Hygiene Society, Fred B. Messing, executive secretary, is much interested in the bill.

* * *

Seattle Y.M.C.A. Leader Elected to High Position

Seattle is greatly interested in word which comes from the world's conference of Young Men's Christian Associations at Mysore, India, to the effect that Mr. Tracy Strong has been elected general secretary of the World's Alliance of the Y.M.C.A. Mr. Strong was for 15 years boys' work secretary in Seattle. His father, Dr. Sydney Strong, has retired from the ministry of the Congregational Church and resides in this city. Seattle is represented at Mysore by Mr. Wesley Rennie, general secretary of the local "Y."

* * *

Self-help Cooperatives Offer Employment to Many

Even though government grants have been materially reduced, the fine record made by the self-help cooperative organizations of Washington has caused the state to set aside funds to assist in carrying on the work. A total of 45 groups have been organized since the work was undertaken in May 1936. Of this number 35 are still active. The ten groups liquidated have failed through internal difficulties such as personal incompatibility, poor management, or because the project proved to be uneconomical. There are a total of 650 working members besides large numbers of associate and consumer members. Sawmills, canneries, dairies and a stone quarry are included in the program. A careful audit discloses the fact that benefits to members amount to $187,553.73 or a total of $70,718.22 more than the members would have received in direct and work relief. Total production amounts to $335,158.53. In addition to self-help the groups have provided employment for hundreds outside of their immediate organizations; they have developed technical skill; they have provided many with vocational training and have restored morale and saved what would otherwise have been waste products.

* * *

Dry Forces Plan United Front

Meetings have been called by the State Council of Churches and Christian Education as well as by a special committee of the Pacific Conference of the Methodist Episcopal Church in an effort to work out a more united and aggressive campaign against the liquor traffic. Active workers in the W.C.T.U., the Anti-saloon League, the Good Templers and the Scientific Temperance Foundation have participated in these discussions. Some churches have taken the attitude that they would "starve" existing organizations into a union by refusing to contribute funds until such a united front had been achieved. The committee of the State Council of Churches has led off with a proposal that an "Allied Temperance Federation" be formed.

* * *

And So Forth

University Congregational Church, Seattle, welcomes to its leadership on March 1, Rev. Clinton Ostrander of White Water, Wis.

Dr. George F. Patterson, administrative vice-president of the American Unitarian Association, leaves Seattle to make his home in Boston.

E. A. FRIDELL.

Death of Lutheran Professor

Dr. E. H. Klotsche, professor of theology at the Chicago Lutheran Theological Seminary in Maywood, Ill., died recently in the seminary chapel as the faculty and students were assembling for the chapel service. Dr. Klotsche was born in Germany and was educated at Leipzig and at the University of Chicago.

Quakers Plan Help For Spain

Decision Follows Report of Visiting Representative—Shall Social Security Act Include Churches?

(Correspondence from Chicago)

CHICAGO, March 8.—A few weeks ago in this column it was reported that Sylvester Jones of Chicago had gone to Spain as a representative of the American Friends Service Committee to investigate the needs of women and children for food and clothing in that war-torn country. Mr. Jones has returned, and I have had an opportunity to talk with him and also to read the journal which he kept throughout his travels. One cannot hear Mr. Jones' story, nor read his journal, without a heavy heart. He traveled freely throughout the country, visiting the principal cities in both loyalist and rebel territory. The need is greatest on the loyalist side, where 150,000 refugee children are being cared for in colonies or in private homes; on the rebel side 30,000 war orphans are being provided for mainly by Catholic nuns in convents. Supplies of milk and food are tragically inadequate, and clothing is scarce. Horror stalks everywhere. Speaking of the religious situation, Mr. Jones said that on the rebel side Catholic churches are functioning freely, but that there are reports of Protestant pastors having been shot, while on the loyalist side no religious services of any kind are being held. That is not to be interpreted as meaning, however, that the government is anti-religious. Mr. Jones reports that he did not hear one attack on religion as such, although clericalism is constantly under fire. The stress of the situation is such that the time and strength of all is consumed in meeting emergencies. In part as a result of Mr. Jones' report the Friends Service Committee, in cooperation with the Mennonites, the Church of the Brethren, and possibly others through the Federal Council of Churches, will endeavor to raise $100,000 to buy food and clothing in America for shipment to Spain in 1937. It is planned to send the first relief workers in April, when it is hoped that $10,000 will have been raised.

* * *

Protestant Churches Unite in Pre-Easter Meetings

During the two weeks preceding Easter Protestant churches of the Chicago area will hold meetings each noon in Chicago Temple, Clark and Washington streets. The speakers for the first week will be Dr. F. W. Otterbein, pastor of North Austin Lutheran Church; Dr. Henry Seymour Brown, secretary of the Presbyterian Extension Board; Dr. Charles H. Heimsath, of First Baptist Church, Evanston; Dr. Albert W. Palmer, president of the Chicago Church Federation, and Bishop Ernest Lynn Waldorf of the Methodist Episcopal area of Chicago. The second week's preachers will be Professor H. H. Heininger, of Evangelical Theological Seminary, Naperville; Rev. Theodore Vogler, of Bryn Mawr

Community Church; Dr. Douglas Horton, of Hyde Park United Church, and Dr. Paul A. Wolfe, of First Presbyterian Church, Evanston. On Good Friday a three-hour service will be held, with different preachers speaking on the seven words from the cross.

Since the beginning of Lent the Episcopal Church has been holding noon services in the Harris Theater, with eminent clergymen preaching.

* * *

Sit-Down Strikers Routed But Tension Remains

In the early morning of Feb. 26, deputy sheriffs equipped with a twenty-foot siege tower, and using tear and sickening gas, drove sixty sit-down strikers out of the Fansteel plant, North Chicago, which they had occupied for nine days. The management announces that all the strikers have been discharged, and that the plant is resuming operations immediately; the union, on its part, is attempting to picket the plant, but under such legal restrictions that success seems doubtful. And yet such stress and tension still remains that one doubts if the management has been completely successful by this resort to strong-arm methods, whatever may be said about the legality of the procedure.

* * *

Methodists Oppose Church Inclusion In Social Security Act

Some discussion has been aroused by publicity given to the action of the Board of Pensions and Relief of the Methodist Episcopal Church in going on record, at its meeting Feb. 24 in the Palmer House, as opposing the inclusion of Protestant church pension funds within the operation of the government's Social Security Act. Speaking at the meeting of the board of directors, Dr. William B. Farmer, executive secretary of the board, said: "We do not favor putting the church in a position where it is subject to taxation and, therefore, to almost any other conditions which transient political administrations might seek to lay down." Dr. Farmer explained that he had in mind restrictions which, in the future, some powerful political clique might impose upon freedom of speech in the pulpit. Dr. Farmer saw further danger in the fact that funds from the social security tax go into the United States treasury undesignated and unmarked. Said he: "It takes no stretch of the imagination to suppose that money paid by the preachers and the churches might be appropriated to build battleships or make poison gas or buy campaign badges."

* * *

And So Forth

In 1933 Chicago celebrated with the Century of Progress exposition the centennial of its incorporation as a village. Last Thursday it began the celebration of its centennial as an incorporated city.

Dr. Edgar De Witt Jones, of Detroit, president of the Federal Council of the Churches of Christ in America, was the speaker at the Union Ministers' Meeting in Central Y.M.C.A., Monday, Feb. 22. Speaking on the subject, "American Christianity Confronts the Hour." Dr. Jones said: "We must have a united church, cultivating every possible effort for unity."

Dr. Eugene M. Harrison has succeeded Dr. Melbourne P. Boynton, who has retired after nearly 40 years as pastor of the Woodlawn Baptist Church.

CHARLES T. HOLMAN.

Arms Spending Threatens Boom

Government Bonds Fall While Commodity Prices Rise—Trend Toward Mass Mindedness

(Correspondence from England)

LONDON, March 4.—It is now certain that this nation will spend £1,500,000,000 upon its defenses during the next five years. Of this amount £400,000,000 will be borrowed. What effect this will have upon our financial interests our experts are trying to forecast. Certainly there will be a danger at once of a boom. Already there are unpleasant signs of soaring prices in the metal market. Copper has risen from £49 to £69 since the beginning of the year. There is at the same time a market fall in the value of government gilt-edged bonds. Such a boom means high prices with wages rising. The diversion of so much energy to the making of munitions will take from the energy available for making useful goods, so that we may find ourselves in the position, still remembered in 1914-1918, of those who have money to spend and not all things available that they need. In countries like Russia and Italy those who plan such a colossal expenditure have the power and use it to control the speculators. Here there is no such power and it is not considered part of the duty of a patriot to refrain from making private profits out of his country's necessity. Such patriots must be coerced if they are not to put their hand in the till.

Mr. Patrick Lawrence and other labor critics spoke strongly against the government proposals. They especially criticized the absence of anything like a constructive policy on the part of the government, which they accused of drifting towards an "inevitable" war. They deprecate the planning of armaments on the assumption that Britain will stand alone in any future Armageddon.

* * *

Coronation Preparations Go Forward

Every day the coronation looms larger in the press. The government is providing stands which will hold four times as many spectators as for the jubilee. In Westminster Abbey there will be 700 more seats than on any previous occasions. Many buildings will be flood-lit between May 12 and May 17. But there is to be no television of the service in the abbey. For the spectators who are lining the rooms there will be loud-speakers to enable them to hear the service in the abbey. There are alarming reports of the lack of accommodations for visitors and already a committee is busy receiving and recording offers of private accommodations. The authorities are doing their best to stop profiteering but obviously no one can do this without the good will of all concerned. It is certain however that the greater number of our people view with shame the attempts of speculators to rob visitors to our shores by making absurdly high charges.

* * *

National Tory Government vs. Municipal Socialist Regime

The government through Mr. Baldwin and others has definitely taken sides against

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At All Good Bookstores

Cokesbury Press, Nashville

the Labor party in London, where within the next week the new county council is to be elected. In time past there were at least attempts made to keep municipal separate from national government. But now no such attempts are even suggested and the faithful friends of the government are urged to leave their armchairs to drive the Socialists out of office in London. Mr. Winston Churchill and Sir John Simon have taken the field in this cause. It all depends upon the pull of the armchair. London citizens are very lethargic.

* * *

Mass Movement Psychology Grows in England

This nation is changing slowly but certainly. It is becoming more war-conscious. The very provisions which are made for the "home front" cannot but increase this dangerous mood. It is becoming more and more liable to mass movements. It is a day in which popular papers have circulations of which our fathers never dreamed. These papers are driven more and more to violent statements and bold headlines. We are in danger of doing our thinking under the pressure of such headlines. The church itself is in danger of letting its life and thinking be directed by mass movements. We may come to move in crowds to church if we move at all.

The cinema and the radio are slowly but certainly changing our minds. The cinema is a very mixed influence. The radio on the whole has been very wisely used, and the attacks upon the B. B. C. for partiality to the left are ridiculous. But good and welcome as the direction of our radio has been, the best directed radio is bound to change our minds. And such changes cannot be without significance both for our political and our religious life. Less and less shall we find our pointers in books. Books we shall be tempted to choose if at all in a crowd; we shall take our places in the queues for the book which everybody is supposed to be reading.

There is some danger that we may become an easy prey for unscrupulous mammoth power. But all the time there are many thousands who have not bowed the knee to the Baal of the propagandist.

* * *

And So Forth

The returns of the unemployment insurance indicate better employment. There was a surplus last year of £6,700,000, and the estimated surplus for this year is £12,275,000. The statutory committee recommends that the waiting time during which no benefit is paid at the beginning of a continuous period of unemployment should be reduced from 6 days to 3. It will be remembered that this insurance fund was made actuarially a business concern after the national government came into power. So successfully was this done that there is now this large surplus. It must be remembered that there is also a public assistance fund, which is separated from the insurance fund.

The threatened reduction in our population is engaging the concern not only of statesmen but of ecclesiastical leaders. A meeting is to be held in March with Viscount Wolmer in the chair, and Father d'Arcy will be among the speakers. The official attitude of the government is one of caution; it is urged that the alarm has been exaggerated.

EDWARD SHILLITO.

Anti-Saloon League Meets

Elects New President—Discusses Winning of Youth—College Plans Stanley Jones Memorial

(Correspondence from the Southeast)

TAMPA, March 4.—Dr. John Randolph Hobbs, pastor of the First Baptist Church, Birmingham, Ala., succeeds Bishop William N. Ainsworth of the Georgia area of the Methodist Episcopal Church, South, as president of the Anti-Saloon League in America. The election was held in one of the closing sessions of the annual league convention in St. Petersburg, Fla., March 1-4. Bishop Ainsworth was unable to attend the convention because of a serious heart attack which confined him to a hospital in Atlanta, Ga.

Dr. Hobbs declared that drys must win the younger generation with a definite organization and suggested the formation of a junior Anti-Saloon League. He said his proposal was made as an individual and was not the suggestion of the executive committee. The age limit of 35 years, corresponding to that of the Junior Chamber of Commerce, was suggested. Plans to open militant campaigns against the sale of liquor and in the interest of national prohibition laws were set up by leaders from 40 states attending the convention.

The league declared early in its session that all forms of control and regulation of the liquor traffic through dispensary, license systems and local option would fail and that total abstinence and prohibitory legislation offered the only way of dealing with the traffic.

* * *

Bishop Cannon Speaks

Bishop James Cannon, Jr., added some picturesque oratory to the program of the convention, coming over from the Pacific coast to stump for a revival of national prohibition. The office of general secretary, made vacant by the withdrawal of F. Scott McBride to become state superintendent for Pennsylvania, has not been filled. Other officers of the league include: Andrew Wilson, Washington, vice-president, George W. Crabbe, Baltimore, secretary, Charles E. Coleman, Chicago, treasurer and Edward B. Dunforth, Washington, attorney.

Among those at the St. Petersburg meeting was Dr. Howard Hyde Russell, 84 years of age, the founder of the Anti-Saloon League.

* * *

Strong Peace Team Visits Atlanta

The Emergency Peace Campaign brought a strong team to Atlanta Feb. 26-27 and made the most effective presentation of the issues involved in world peace that has so far been made, we believe. Dr. Maude Royden, British preacher and social worker, Charles P. Taft, Cincinnati lawyer and son of the former President William Howard Taft, Bishop Paul B. Kern, eminent Southern Methodist leader, and Sherwood Eddy joined in the strenuous series of conferences and rallies. Mr. Taft shot at the leading citizens in a luncheon sponsored by Rev. John Moore Walker, rector of fashionable St. Luke's Church, and the business and professional men were brought face to face with practical methods of keeping America out of war, all of which would in due time cost something in profits and dividends. Robert Strickland, president of the Trust Company of Georgia, introduced Mr. Taft.

Bishop Kern made an effective appeal to a vast crowd of schoolchildren gathered in the Fox Theater on Saturday morning. He presented with perfect clarity the issues of war for children and young people.

Maude Royden addressed a Friday evening mass meeting in Wesley Memorial Methodist Church. She described the hideous moral and social damage of war, so well known to her through her own heroic experiences after the World War. Sherwood Eddy, appearing on the same program, made a plea for world fellowship.

* * *

Memorial to E. Stanley Jones Proposed at Southern College

Florida Methodists would honor E. Stanley Jones. At Southern College, a small denominational school which has blossomed into an institution of more than local interest under the rather sensational leadership of Dr. Ludd M. Spivey, a religious center is planned costing a million dollars and bearing the name, "E. Stanley Jones Educational Foundation." Dr. Jones recently spent two weeks at the college in Lakeland, Fla., as the guest of President Spivey.

The details of the proposed Jones memorial at Southern College indicate that the school will foster courses of study in comparative religions, in Christianity in its larger implications, and will give special training for "self-dedication to Christian service."

* * *

New Service for New Chapel

Rollins College, Winter Park, Fla., has created for its Knowles Memorial (Francis Bangs Knowles of Boston) Chapel, the most beautiful service, in the opinion of many, to be found in any non-liturgical chapel. It is the work of Dean Charles Atwood Campbell and his associate, William Henry Denney, both of whom are Presbyterian ministers. The choir and associate dean recently conducted services in the First Baptist Church, Tampa, and First Congregational Church, St. Petersburg.

* * *

Baptist Pastor Speaks At Mercer University

Dr. Solon B. Cousins, pastor of the Second Baptist Church, Richmond, Va., was the speaker for the annual Religious Emphasis week at Mercer University, Macon, Ga., Feb. 21-26. Dr. Cousins is also president of the General Association of Virginia Baptists. His addresses dealt with the meaning of religion in the life of the modern world.

* * *

Two Conferences at Gammon Seminary

Gammon Theological Seminary in Atlanta, Ga., has recently held two successful conferences on phases of Negro work. The biennial missionary conference was featured by addresses by Dr. Hyla Watters, medical missionary to China, and Dr. Emory Ross, secretary of the African com-

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To become a member of Consumers Union, mail the application form below. Your membership will begin either with the forthcoming March issue or with any previous issue you may indicate. Listings of the principal subjects covered in past issues are given in the coupon below. (Note *Consumers Union Reports* is not sold on newsstands and is available only through membership, subscription, or at the office of Consumers Union, 55 Vandam Street, New York.)

Ratings of 1937 Cars

Divided into three price classifications under $1,000, over twenty-five leading models of 1937 automobiles are rated in the current March issue of *Consumers Union Reports*. Some of them are rated as "Best Buys," some as "Not Acceptable," and others as "Also Acceptable" in the estimated order of their merit. Based on such factors as economy, comparative safety of operation, general performance and other engineering features, these ratings were made by competent automotive engineers after thorough examinations and actual economy runs. Such features as hypoid gears, automatic choke, frame durability, driver-visibility, and others are discussed at length. Tables on comparative gas consumption are also given. This report—which should be read by everyone contemplating the purchase of a new car—will be followed in an early issue by ratings of cars in higher-priced groups. Previous issues of the REPORTS (still available) have analyzed and rated tires, gasolines, motor oils, and anti-freeze solutions.

Also discussed in the March issue are the following products: FACE POWDERS, FLOUR, SHEETS, CANNED ASPARAGUS AND CHERRIES.

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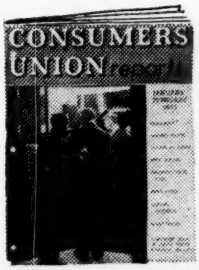

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mittee of the Foreign Mission Conference in North America, and by lectures on music and development of Negro spirituals by Prof. Frederick D. Hall of Dillard University.

The week of March 1-5 a conference on rural work was held under the direction of Dr. M. A. Dawber, secretary of the department of rural work of the Home Mission Board of Methodist Episcopal Church, and Dr. Arthur Raper of the Commission on Interracial Cooperation, Atlanta.

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New Messiah Rules Alberta

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(Correspondence from Alberta)

EDMONTON, Feb. 18.—By his Sunday radio programs of many years, in which he combined numerology, pyramidalism, astrology, premillenarianism, strange exegesis, and latterly, "Douglas Social Credit," Mr. William Aberhart enthralled the Alberta population. In August, 1935, they swept him and his followers into power in 56 out of the 63 constituencies of the province, to form the first Social Credit government of the world. Lacking political experience, they more than made up for it in zeal; so much so that then and now, disagreement with them is not taken to be mere partisanship or bias; it is marked as heresy and blasphemy. The premier is a teacher and expects obedience; opposition is met with surprise, wrath and the threat of condign punishment.

* * *

Cooperation to Be Enforced

This attitude is accepted as right by a majority of people in Alberta. The response of the 2,500 civil servants is one of fear. Some of the best of them have been dismissed and replaced by "Social Creditors." This is not different from orthodox politics in Canada, but is surprising in a new kingdom movement. Covenant forms have been issued and made available for all citizens in which a promise is given to "cooperate" with the government. These have been widely signed by the citizens as a step toward getting their $25 a month in "social credit dividends." It is assumed that all civil servants will sign, and no doubt most of them have done so.

Mr. James, member for Acadia, said recently in an address in Edmonton, "If it comes down to it, we'll make these people cooperate or get out of the province." Mr. McLachlan, member for Coronation, said recently in an address: "The government's plan . . . will cause cooperation to be unanimous." The legislature meets for its second regular session, Feb. 25, and it remains to be seen whether such threats and others like them are to be implemented. It also remains to be seen how such an attempt would be received by the minority.

* * *

Government Dominates Education

The University in Edmonton is a state institution, of 100 full time, 100 part time instructors and 2,100 students; its silence is very eloquent. Figures are not available, but it is generally believed that most members of the staff have "covenanted" to cooperate with the government in its program. Since this program is not known, and changes from week to week, the covenants constitute a blanket promise to fall in line with government policies, whatever they may be. Such a commitment from those who are presumably intellectual leaders is a serious matter, especially as it is often lightly justified as a device for "holding a job." An outstanding professor of the institution said to the writer that the situation constituted a "moral selling-out on the part of the university, from which it would not recover in a generation." Meantime, in his Sunday services of worship, still conducted by the premier in Edmonton and Calgary, Mr. Aberhart for some weeks has been presenting a dialogue with "Professor Orthodox Anonymous," which he uses as a device to ridicule the economics of the schools, as well as those who teach or accept it. For a premier, such a position seems untenable, but it appears more so when it is recalled that he is also minister of education, and directly responsible for the educational life of the province.

* * *

Press Is Still Independent

The press of the province (five dailies in the four cities and the weekly country papers and the *People's Weekly*, a journal of politics in Edmonton) has in general failed to agree with the government. *The Calgary Albertan*, a daily, is an exception, and espouses Social Credit and other government policies. On the whole there has been an attitude on the part of the press in line with the best traditions of its liberty. In retaliation, the premier has time and again threatened to license the press, and has the support of his followers in such threat. It remains to be seen whether the forthcoming session will see it carried out. Two of the most balanced cabinet ministers have recently resigned from the cabinet, thereby placing in fuller control headlong and intimidating policies.

* * *

Financial Policies Receive Popular Support

The default on provincial indebtedness, both bonded and in the form of savings certificates, resulting in loss of credit through lack of confidence; the debt moratorium legislation; the arbitrary reduction of debt by legislation of doubtful validity; the

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threatening speeches of members of the government and of private Social Credit members of the legislature, and other unprecedented actions on the part of those in authority—these matters and the ethics involved, call for larger discussion than can be given here. The population of 750,000 people is, in general, hospitable to radical measures of whatever sort, in view of vast debts, adverse farming conditions, unemployment in cities, and what not. Inflamed remarks against creditors and capitalists are always sure of a response and of voting support. But the failure of the issue of $235,000 scrip by the government to work any miracles of prosperity, and the certain failure of the promises to issue monthly gratuities to all (gratuities were to have begun this month) will have their effect in alienating support.

* * *

Premier Looked to for Political And Spiritual Salvation

The church keeps on. On the plains and in towns, where overwhelming Social Credit sympathies prevail, the plight of some ministers may be imagined. Other ministers are Social Credit in sympathy; indeed there are three or four of them members of the legislature, a United Church minister is speaker of the house, and a Mormon bishop is a cabinet minister. Others simply keep on with their work and minister with devotion and spiritual discernment, seeing need, and trying to meet it without regard for political or other differences. There is no doubt that in very many districts, both attendances and givings have fallen off from the churches both because of doubts as to the Social Credit faith of the minister, and because of the certainty that Mr. Aberhart is abundantly able to provide not only political and economic salvation, but spiritual salvation as well.

* * *

Religious Radio Broadcasts Cover Alberta

Both in conference and in pulpit, where the need is indicated, the church declares for liberty in the gleam of the inner light, which was the first beacon for modern democracy. The "Voice of the Church," week-night broadcast from Edmonton by ministers of several different denominations and by the staff of St. Stephen's College of the United Church, has attempted simply to set forth teaching in Christian ethics and in Bible interpretation. Similar work is carried on in Calgary, and regular church-service broadcasts are made weekly from Lethbridge, Calgary and Edmonton. Edmonton, is of similar size. Two other 80,000 people. Calgary, 200 miles south of Edmonton. is of similar size. Two other cities, south of Calgary about 200 miles, 150 miles apart, and about 100 miles north of Montana, are Lethbridge and Medicine Hat, of about 10,000 people each. The rest of the population is rural or of the towns.

* * *

Churches Put on Their Mettle

There is evident a greater unity among the ministers, and a rigorous examination of standards. The political situation puts them upon their mettle and tests them, and will perhaps make for the purifying of the church and a scrutinizing of her values. The church, ministers and people, shares with Mr. Aberhart and his followers the earnest desire to banish poverty from a bounteous land. Nor can the church deny responsibility in the general impasse reached in a new and polyglot province, where less than half the people are Anglo-Saxon, and where, with hope stirring, in toil and folly and faith, they seek a better world.

HUGH A. MCLEOD.

Christian Cooperative Fellowship Issues Quarterly Publication

The first issue of a new quarterly publication, the organ of the Christian Cooperative Fellowship, has recently appeared. It is devoted to reports of the progress of the cooperative movement and discussions of its significance and to forwarding the aims of the fellowship, established to continue the work which Kagawa, the Japanese Christian, began in this country last year. Blaine E. Kirkpatrick, the executive secretary of the organization, is editor of the quarterly.

Fight Restoration of Compulsory R.O.T.C.

Church and student groups have united at the University of Wisconsin in opposition to a bill, designed to restore compulsory military training to the campus, which was introduced recently into the state legislature. The R.O.T.C. has been voluntary at the university for more than ten years.

Grant K. Lewis Dies

Grant K. Lewis, former executive secretary of the department of church development and evangelism in the division of home missions of the United Christian Missionary Society of the Disciples Church,

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died recently at his home in Little Rock, Ark. He was at the time of his death state secretary of the Arkansas Christian Missionary Society. Dr. Lewis was 68 years old.

Prof. Benjamin W. Robinson, in a review in the *Chicago Theological Seminary Register* of Donald Wayne Riddle's new Book

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Boston Churches Face New Tasks

Annual Meeting of Federation Confronts Problems Realistically—Significance of Church Urged

(Correspondence from New England)

BOSTON, March 1.—The annual meeting of the Greater Boston Federation of Churches Feb. 25 was a striking example of the realism with which our leaders are facing their tasks. It opened with a panel conference on six next steps, conducted by Prof. Norman B. Nash. After all had been presented by able speakers, "Youth," "Lay Leadership" and "Inadequately Served Areas" were selected by vote for further discussion. Youth, said its representative Paul Ward, must bring its questions and interests, which it defines less dogmatically than age, into the church, and thus become able to face a pagan world. Rev. Erwin L. Shaver pointed out that the rising standard of ministerial training would increase the cleavage already threatening unless there is systematic training of the laity also. Miss Jane R. McCrady, from the standpoint of the social settlements, so clearly portrayed the failure to meet the needs of the whole population that there was general recognition of the necessity of reviving the program of drastic combination of local churches and something like "the cooperative parish plan." The officers were asked to take action; and Secretary Frank Jennings accepted the challenge to enlist youth and laymen, and added that the churches must convince the labor movement, essentially idealistic and religious, of their interest.

The address of Dr. Charles W. Gilkey, of the University of Chicago, made a fitting climax. The church today, he said, is like a railway terminal which must be reconstructed while the trains are kept running. Populations are changing racially and economically. Its constituency will not be able or willing to give as they have been doing. It must face the fact that for some time Christianity must accept the place of "a minority religion." Is this defeatism? No! It has been in such periods that the church has been heroic and aggressive.

* * *

Dr. C. C. Morrison Stresses Idea of Church

Rarely have the staid Congregational ministers of Boston been more stirred than they were by the address of Dr. Charles Clayton Morrison on Feb. 15. He startled by his statement that the uniqueness of Christianity lies less in its theology, or even in its message, than in its conception of the church. No other religion has such a concept. No other religion protests against the totalitarian state. The Christian church is an exception to the rule that the morality of the group falls below the morality of its members. The church represents supreme idealism. It is the only truly democratic institution, alone concerned with life as a whole. "One baptism" means that initiation is sufficient and final, there is no "thirty-third degree." Catholicity is essential. A sect is a part of the church which functions as if it were the whole church. The sacraments derive their significance from the fact of their being a function of a church which is itself sacramental. Christ is in the world only as he is in the church, not in individual experience but in fellowship. The "social gospel" means that we are recovering a sense of the responsibility of the church for the character of civilization. Our trouble today is less with our preaching than with the lack of listeners who know anything about the Christian lore. We must act? Yes! But the church's chief responsibility is not in the realm of doing, but of being.

* * *

Protests Against Vice Conditions

The Rhode Island committee against gambling, under the lead of Rev. Edward Holyoke, has requested the attorney general to test the constitutionality of the law permitting race-track betting. The New England Watch and Ward Society is studying the same question with regard to the legalizing of prize-whist, beano, etc. The town of Brookline is stirred by alleged police tolerance of vice. The new state administration in Massachusetts is threatening, unless night clubs cease to sell liquor at the hour required by law, 1 a.m., to close them altogether at that hour. Are the authorities sincere or playing politics? I have read one of the protests received, incoherently written and signed: "A broken-hearted mother." At the hearing on a bill, introduced at the request of Rev. W. M. Macnair, to limit the number of licenses to sell wine and beer, held mainly by cheap restaurants open to women and minors for seven days in the week, the attendance of proponents showed the growing indignation at conditions. When they lose a town for license by a narrow margin, liquor dealers rush to the legislators to get a special election. The Anti-Saloon League this year has easily defeated such bills.

* * *

College Chapel Commemorates Editor's Father

The gift of a $200,000 chapel to Colby

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College, Waterville, Me., in memory of Dr. George C. Lorimer, pastor of Tremont Temple, Boston, a generation ago, honors a son as well as a father. Born in Edinburgh, the father went to sea at the age of 18; made a success in turn of carpentry, law, medicine and the stage; but found himself at last in the pulpit. The son, who makes the gift, as a young journalist heard of the success of Prof. Arthur Roberts in teaching English and so went to Colby. Starting with the almost defunct *Saturday Evening Post*, as literary editor at $1000 a year, young Lorimer was left in charge while the publisher searched for an editor. But the next few issues gave him the job. Under his management, the circulation has grown from 1,600 to 3,000,000.

* * *

And So Forth

An illustration of the growing opposition to war is the refusal of the crew of the British freighter Linaria to transport a cargo of nitrate to fascist forces in Spain, rejecting a bonus and insurance as "blood money." The government through its consul assures them that the cargo is legal. They have appealed to a labor member of Parliament.

At a dinner in honor of Manley O. Hudson, elected to the Permanent Court of International Justice, Dr. Hudson described the court as "an agent of the great ideal of international law and order." Frederick R. Coudert of New York said that civilization, indeed, stands at the crossroad, under the appalling cloud of impending world struggle; but that instead of taking the left turn to destruction, it is possible to take the right to security, progress and peace.

The Community Church, Boston, honored its retiring leader, Clarence R. Skinner, dean of Tufts School of Religion. Matthew Bulloch, a prominent Negro lawyer, speaking for the congregation, said: "He belongs with those liberals who know no limitations of race, class or religion. At the close of the World War, he asked the assistance of others, including our distinguished chairman tonight, John Haynes Holmes, in organizing 'a new church for a new age.' The result is one of the largest liberal congregations in America." Roger F. Etz, Superintendent of the Universalist General Convention, testified: "When he started, Dean Skinner was regarded as very dangerous. Now we call him a man of vision." The new leader, Rev. Donald Lothrop, is a young man whose whole life was changed by contact with Professor Skinner.

E. TALLMADGE ROOT.

Death of G. A. Johnston Ross in Honolulu

Dr. G. A. Johnston Ross, well known minister and professor of theology, died recently in Honolulu, where he had made his residence for several years. Born in Scotland and educated at Edinburgh University, he served several churches in Scotland and England before coming to this country in 1909 to become the pastor of the Presbyterian Church at Bryn Mawr. He was a professor at the Presbyterian College, Montreal, and at Union Theological Seminary, where he was professor emeritus at the time of his death. He was the author of a number of books, the last of which, *Behavior and Destiny*, having been published in 1931.

NYA Fund Use Divides Baptists

Ex-Governor Pollard Claims Colleges Violate Church-State Policy by Accepting Federal Help

(Correspondence from Virginia)

ROANOKE, VA., Feb. 20.—The allotment of funds by the National Youth Administration for the aid of college and university students has provoked considerable discussion in Virginia concerning the relationship of church and state. Ex-Governor John Garland Pollard, a leading Baptist layman, has declared that the acceptance of these funds by Baptist educational institutions violates the principle of the separation of church and state. He has pronounced the present arrangement a new kind of alliance between government and church schools and considers it a challenge to religious liberty. Reacting to his protest, some Virginians have argued that denominational colleges are justified in abandoning a traditional principle temporarily in order to help deserving and needy students during an emergency. Others, notably President F. W. Boatwright of the University of Richmond—Baptist institution where students receive $1800 a month from the NYA—have contended that the principle of separation is not being violated because the funds are allotted, not to the institutions as such, but to the students. By way of rebuttal, Dr. Pollard has cited from official documents issued by the NYA a statement in which reference is made to "allotments of funds to the colleges and universities." He has further objected that even though the money be an allotment to students, the Baptist colleges are employing the students

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to assist their librarians, professors and business managers, and are permitting the federal government to pay the bill. Thus, while they are not directly accepting tax money, "they are accepting services paid for by tax money." In support of his views he has called attention to a resolution disapproving the practice, passed by the Southern Baptist Convention, and to a decision of the Southern Baptist Seminary at Louisville in which that institution announced its refusal to accept student aid funds from the government. "The plain and ugly truth," Gov. Pollard says, "is that the camel of government has got its nose under the Baptist tent."

* * *

Memorial Services for Robert E. Lee

Historic St. Paul's Episcopal Church in Richmond, located just across the street from the capitol of Virginia—the one-time capitol of the Confederacy—on Jan. 17 was the scene of a memorial service honoring Robert E. Lee. It is a custom of the church to pay tribute each year to the Confederate leader on or near the anniversary of his birth. On this recent observance of the occasion a large crowd assembled, including Governor and Mrs. George Peery, Mayor Fulmer Bright of Richmond, several hundred Daughters of the Confederacy, and detachments from the Richmond Light Infantry Blues and the Richmond Grays, whose dress uniforms added considerable color to the church already decorated with Confederate flags. Battle-flags marked the pew occupied by General Lee during his wartime residence in Richmond, and the pew occupied by President Jefferson Davis. Dr. Beverly D. Tucker, rector of the church, told the audience of its historic significance. Speaking of Lee, he eulogized the Southern army leader as one who exemplified the highest ideals of manhood, chivalry and character.

Because of its historic associations, St. Paul's Church is traditionally the center of Confederate occasions in Richmond. It was while seated in his pew in this church on Sunday morning in early April, 1865, that Jefferson Davis received the message that the Confederate lines had been broken south of Petersburg and that Richmond would have to be evacuated.

* * *

Lutheran Synod Approves Army Chaplaincy

The 108th annual convention of the Lutheran Synod of Virginia was held in St. Mark's Church, Roanoke, Jan. 26. Dr. J. J. Scherer of Richmond was reelected president of the synod. Dr. Charles J. Smith, president of Roanoke College, in a plea for the church to support anti-war activity, said, "Every new gun that is cast in any of the foundries of the world is a challenge to the Christian church."

Heated discussion on the question of the chaplaincy marked one business session. The debate grew out of reports by two Lutheran army chaplains serving in CCC camps, who declared that the recent action of the Federal Council of Churches in criticizing the plan now operating in the army and navy has jeopardized the position of official chaplain. The assembly finally registered a strong vote in favor of a resolution urging that "our army and navy retain the offices of regular and official chaplain, and that the offices be filled as now provided."

* * *

'Bishops' Crusade' Comes To Virginia

The "Bishops' Crusade" has touched Virginia at three strategic centers, Richmond, Bristol and Roanoke. On Jan. 14 missionary rallies were held in the Broad St. and Centenary churches of Richmond, both of which were filled to overflowing. Bishops Arthur Moore, Frank Smith, Edwin Mouzon and John Moore each spoke three or more times during the day. Inspiring missionary addresses were delivered by Dr. Y. C. Yang of the University of Soochow, China, and Dr. Fred Manget of the Soochow hospital.

The crusade reached Roanoke Feb. 12. The sudden death of Bishop Mouzon a day or so earlier has caused profound sorrow in the hearts of Virginia Methodists. It is significant that leading newspapers throughout the state have expressed editorially their admiration of the militant churchman, whose intense convictions in favor of legal prohibition led him to oppose publicly the election of Alfred E. Smith in 1928 and whose influence was in no small measure responsible for turning the electoral vote of North Carolina to Republican Herbert Hoover. Bishop Mouzon was chairman of the Commission on the Unification of American Methodism.

* * *

Plans Four-Year Seminary Course

Dr. Ben B. Lacy, president of the Union Theological Seminary of Richmond, has announced a campaign to develop the Presbyterian institution into a four-year school. At the annual alumni dinner, held in connection with the Sprunt Lectures, he appealed to approximately 300 alumni and students to support the campaign. He stated that the General Assembly of the Southern Presbyterian Church has sanctioned an additional year for its seminaries, and expressed the desire that Union Theological Seminary should be a pioneer in this regard.

J. Maurice Trimmer.

Those who are acquainted with Dr. Patton's first volume of "Two-Minute Stories" will need no introduction to his second volume just published.

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Dr. Patton has become famous as the man who tells stories "to boys and girls who listen and come back for more." It is upon their demand, as well as that of parents and ministers who are unable to secure the now out-of-print first collection, that this new group of 52 stories is now published.

In these new stories there is the same appealing humor, the warmth and vividness, the fresh narrative style that marked the first book. Boys and girls, big and little, will carry from their reading of these stories the big lessons they must learn from life.

Dr. Patton has a style all his own. His first story is entitled "The Watch," and he starts off with these words: "When I was a boy, it wasn't everybody who had a watch. My father had one—a big silver disk that opened at both the front and the back and was wound with a key . . ."

And here are other story-titles:

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Japan's Deadlock Favors Fascists

Conflict of Diet and Cabinet Still Bitter —Japanese and American Textile Industries Reach Agreement

(Correspondence from Japan)

TOKYO, Feb. 4.—For many Japanese the annual imperial New Year poetry party is more important than politics. The contest just concluded was on the subject, "Farmhouse in the Snow," of which artistic pictures were widely exhibited to stimulate the muse. This year 41,000 poems were submitted from all parts of the empire, from which seven were selected as of sufficient merit to be read before the emperor. The emperor's own poem and those of other members of the imperial household are always read at the concluding ceremony though not considered as entries in the competition.

* * *

Impasse Favors Fascist Coup

But politics soon stole the stage from poetry, and Japan has just gone through one of its worst political melees. The Hirota cabinet, finding itself impaled before the Diet between the political parties and the military group so under attack due to the excessive 1937-38 budget, decided there was nothing to do but prorogue the Diet at the army's insistence and then resign en bloc. The incidents which followed have disclosed discord not only among those close to the throne as counselors but within the army itself, and to a lesser degree within the navy also. One general, the wily politician Ugaki, appointed to form a cabinet, discovered that he was unable to find a military man who dared to serve as war minister, and General Hayashi was able to form a cabinet only by taking the war and navy ministers whom those in control of the defense services proposed, together with their policies. The new cabinet is strong in spots, but, with military men in most strategic posts and with men affiliated with any political party entirely excluded insulation from organized public opinion seems complete.

The biggest problem now is what to do with a Diet full of popularly elected party representatives now in annual session awaiting grist for its legislative mill. The easier thing might be to dissolve the Diet and call for a general election but this would seriously delay approval of the budget on which the government and in particular the defense services depend; and moreover there is no assurance that a newly elected Diet may not be as full of party men and as opposed to the recent drift of national affairs as is the present parliament. It is an impasse and perhaps only a fascist stroke can resolve it, though both the new premier and his cohorts insist that they do not wish to impose a military dictatorship upon the empire.

* * *

Woman Suffrage Movement Adopts New Aims

An article by Setsuo Uenoda in the *Japan Advertiser* for February 2 calls attention to the change that has taken place within the past few years in the woman suffrage movement in Japan. "Until the outbreak of the Manchurian incident," says Mr. Uenoda, "the organization was deeply interested in the attitudes of the political parties with the view to making direct efforts for the attainment of its object." The leaders then were an aggressive and not too highly appreciated type of "women politicians, heroines and champions of their sex," intent on grasping political rights equal to those of men, acclaiming the woman suffrage movement as a short cut to the solution of all such problems as women's education, legal status, labor conditions, etc., and with little thought for the fitness or preparation of women in general for the responsibilities of citizenship. Today, however, says the observer, the woman suffrage movement in this country "has ceased to be a thing of a handful of professional suffragists" and with far wider support from all quarters its members are urging the necessity of making themselves politically useful in the spread of political education and of becoming an indispensable part of the administrative system of which they wish to become recognized units.

As significant examples of this new emphasis, Mr. Uenoda cites the movement's recent accomplishments in driving for a clean election campaign, its successful prevention of the candidacy of six aspirants of poor moral qualifications in the last municipal elections, its important cooperation with the government in recent campaigns against tuberculosis, and its vigorous prosecution of the movement against gas and smoke resulting from wrong methods of garbage disposal in congested areas. Above all, the journalist seemed surprised to find the 400 delegates from all over Japan at the recent convention of the Woman Suffrage League an "active, attractive and charming group of people, creating a healthy and lively atmosphere in the convention . . . particularly impressive as I thought of the hysterical and gloomy atmosphere of such meetings in former days."

* * *

Dr. W. E. B. DuBois In Tokyo

The distinguished American Negro educator and editor, Dr. W. E. B. DuBois, was in Japan not long ago and was well received by the Japanese government and educational authorities. In several public addresses Dr. DuBois maintained with factual effectiveness that the seat of much of the misunderstanding between the Occident and the Orient lies in the spirit of race prejudice engendered in the days of the slave traffic with Africa, from the evils of which the white peoples cannot easily rid themselves. Dr. DuBois spoke at the American School in Tokyo and was entertained at a luncheon by a group of American missionaries in this city.

* * *

Japanese-American Agreement On Textile Trade

The American Cotton Industry Mission, composed of a half-dozen of the outstanding cotton textile experts of the United States and headed by Dr. Claudius T. Murchison, has just concluded a mutually beneficial parley in Osaka with the leaders of Japan's cotton goods industry. This will result in limitation of the exportation of cotton cloth to the U. S. A. during 1937 and 1938, and will also bring into

New PUBLICATIONS

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MOSLEM WOMEN ENTER A NEW WORLD
By Ruth Frances Woodsmall

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—Christian Science Monitor

FIRST CHAPTERS IN RELIGIOUS PHILOSOPHY
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—Religious Telescope

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—Columbus (O.) Dispatch

THE FLOWER WAGON and Other Stories
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THE SILVER LINING
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Other books by Archer Wallace: "I believe in People" ($2.00) and "Religious Faith of Great Men" ($2.00).

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existence a standing committee of cotton experts of the two countries in both Osaka and New York to deal with troublesome cotton-trade problems as they arise. There is considerable encouragement in the successful conclusion of such an economic agreement at a time when political relations between nations have rarely been so strained.

* * *

Episcopal University Elects New President

To the presidency of St. Paul's University (Episcopal) in Tokyo the trustees have just announced the election of Dr. Izuko Toyama, since 1926 professor of dermatology at Tokyo Imperial University and previously dean of the college of medicine of Tohoku Imperial University in Sendai. Dr. Toyama will assume office in April, though inauguration ceremonies will be observed at a later date.

* * *

And So Forth

Concerning the disbanding of the Federation of Christian Missions as a delegated mission body and the turning over of its administrative functions to the National Christian Council, the January bulletin of the latter organization says: "This action brings the missionary body definitely within the council's constituency . . . makes the council the all inclusive clearing house for the Christian movement in the empire . . . places [in the council] the responsibility and task of correlating the work of missions and missionaries so that they shall increasingly become an integral part of the indigenous Christian movement and be given a worth-while sphere of action within the framework of the Japanese church."

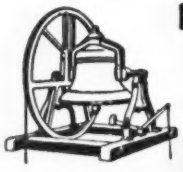
Another significant effort at Christian coordination is the formation of a conference of publishers of Christian books and publications, for the sake of closer cooperation to provide the nation with a greater variety and better type of Christian literature."

Encouraged by the phenomenal success of the first cooperative community kitchen in Tokyo, with its 3000-meal service at a three-meal-per-day cost of 28 sen (14 cents at par), Kagawa's cooperative managers have just established another in a different center of Tokyo's industrial life. The new kitchen will prepare and distribute 10,000 meals a day at a correspondingly low cost to member consumers.

T. T. Brumbaugh.

Episcopal Clergymen Take Pacifist Pledge

Among Episcopal ministers who have taken the Dick Sheppard pledge to renounce war and never to support or sanction another are Bishop Huston of Olympia, Bishop Lawrence of Western Massachusetts, Bishop Mitchell of Arizona, Bishop Jones, retired, Bishop Paddock, retired, Dean Whitney Hale of Buffalo, Rev. W. Russell Bowie of New York, Dean John W. Day of Topeka, Rev. John Gass of New York, Rev. Elmore McKee of New York, Dean Paul Roberts of Denver and Rev. John Nevin Sayre, chairman of the Fellowship of Reconciliation, which sponsored the pledge.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The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Breezing Home

(W. Gargan, Wendy Barrie) (Univ) Unpretentious, better-than-average race-horse story, with more human interest and love of horses, less mere racing and track crookedness. Natural dialog, little wise-crack. Lovable horse is real hero. Wendy's "singing" is chief flaw.

For A: Depends on taste. For Y: Good. For C: Mostly good.

Find the Witness

(C. Quigley, Rosalind Keith) (Columbia) Rather good little puzzle picture, decidedly Class B in direction and cast, but holding suspense well to the end. Famous old trick-box of the great Houdini furnishes the real mystery and punch for the plot.

For A: Hardly. For Y: Fairly good. For C: Doubtful.

I Promise to Pay

(Chester Morris, Helen Mack) (Columbia) Depressing but rather human little picture exposing loan-shark racket. Worthy young hero, with devoted wife and children, caught by loan-racketeers, fights back, suffers and wins. Likely to be thought-provoking to many who need it.

For A: Hardly. For Y: Perhaps. For C: No interest.

Love is News

(Tyrone Power, Loretta Young, Don Ameche) (Fox) Hilarious, swift, sure-box-office farce, original plot, with slapstick and stock laugh-devices, and action burlesqued at times. Ace-reporter and rich heiress, in love, wrangle and fight to the end. Three good roles. Fast fun.

For A: Very good of kind. For Y: Amusing. For C: Doubtful.

Outcast

(W. William, L. Stone, K. Morley) (Para) Strong, well-acted drama of hatred, vengeance and mob-hysteria affecting career and life of fine surgeon-hero. Some real human values, but overdrawn, incredible action in second half makes climax less convincing than sensational. Stone excellent.

For A: Perhaps. For Y: Better not. For C: No.

They Wanted to Marry

(Betty Furness, Gordon Jones) (RKO) Elementary little tale of news-candid-cameraman sent to photograph very elusive financier. After far-fetched but amusing adventures hero gets pictures and financier's daughter as well. Acting mediocre, episodes absurd, but mostly laughable.

For A: Hardly. For Y, C: Fairly amusing.

We're On the Jury

(H. Broderick, Victor Moore) (RKO) Amiable, slow, realistic, mildly satirical story of jury procedure. Engaging society jury-woman blandly upsets court decorum, sways whole jury, finds real murderer, and acquits innocent woman. Broderick and Moore make the picture.

For A, Y: Amusing. For C: Perhaps.

Women of Glamor

(Virginia Bruce, Melvyn Douglas) (Co-

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lumbia) Gold-diggers glorified in atmosphere of luxury, sex and wisecrack. Rich painter leaves wife to marry blasé young heroine, and just manages to save her from round-the-world trip with drunken rounder. Worse because well-acted.

For A: Depends on taste. For Y, C: Very unwholesome.

Best Recent Films for Family:

One in a Million	Let's Make a Million
Man of Affairs	Great O'Malley
Sing Me a Love Song	Mighty Treve

Best Films for Adults:

Beloved Enemy	The Good Earth
Stolen Holiday	As You Like It
Green Light	Maid of Salem

BOOKS RECEIVED

Gospel Criticism and Form Criticism, by W. Emory Barnes. Scribners, $1.25.

The Life and Letters of Charles Inglis, by John Wolfe Lydekker. Macmillan, $3.75.

The Silver Lining, by Archer Wallace. Round Table Press, $1.00.

The Flower Wagon and other Stories, by Margaret E. Sangster. Round Table Press, $1.00.

The Transcendence of Jesus Christ, by Frederick Cawley. Scribners, $4.00.

Cooperatives, by Ryllis Alexander Goslin. (Headline books) Foreign Policy Association, 35 cents.

Church and State on the European Continent, by Adolf Keller. Willett, Clark & Co., $2.50.

The Two Mr. Gladstones, by G. T. Garratt. Macmillan, $3.00.

Heroes of the Air, by Chelsea Fraser. Crowell, $2.50.

The Gospel of the Cross, A Second Series of Sermons, by Karl Heim. Zondervan, $1.00.

The Minister as Prophet, by Charles E. Jefferson. Zondervan, $1.50.

Business Ethics, by Frank Chapman Sharp and Philip G. Fox. Appleton-Century, $2.25.

The Drama of William of Orange, The Actual Ban of Proscription and His Apology or Defense Thereto, by L. H. Lehman. Agora Pub. Co., 96 Fifth Ave. New York, $1.00.

John Donne and the New Philosophy, by Charles Monroe Coffin. Columbia University Press, $3.50.

The Life and Teaching of Jesus Christ in the words of the King James Version, edited by Charles A. McAlpine. Coverdale Bible Press, New York, $1.25.

Diamonds of Death, by Wallace Jackson. John H. Hopkins & Son, $2.00.

It's a Far Cry, An Autobiography, by Robert W. Winston. Holt, $3.00.

Brothers of Light, The Penitentes of the Southwest, by Alice Corbin Henderson. Harcourt, $2.50.

Harness Bull, by Leslie T. White. Harcourt. $2.00.

Angels in Undress, by Mark Benney. Random House, $2.50.

The Lasting Elements of Individualism, by William Ernest Hocking. Yale University Press, $2.00.

More Two-Minute Stories, by Carl S. Patton. Willett, Clark & Co., $1.25.

AE's Letters to Minanlabain. Macmillan, $2.00.

The Tramp and His Woman, by Dorothy Charques. Macmillan, $2.50.

Recollections and Reflections, by Sir J. J. Thomson. Macmillan, $4.00.

Questing Spirit, by Emma L. Johnston. Banner Press, Atlanta, $1.50.

Social Song and Other Verses, by Robert Whittaker. Banner Press, $2.00.

Deeper Harvest, by Nell Griffith Wilson. Banner Press, $1.50.

Petals of Music, by Marie Louise Lange. Banner Press.

Land of Tomorrow, A Legend of Kentucky, by Shirley Seifert. M. S. Mills Co., New York, $2.50.

Living China, Modern Chinese Short Stories, compiled and edited by Edgar Snow. Reynal & Hitchcock, $2.50.

Dusk of Empire, The Decline of Europe and the Rise of the United States, by Wythe Williams. Scribners, $3.00.

8:20 A.M., A Book of Poems, by Ruth Evelyn Henderson. Bruce Humphries, $2.00.

Relief and Health Problems of a Selected Group of Non-family Men, by Glenn H. Johnson. University of Chicago Press, 50 cents.

The Neurotic Personality of Our Time, by Karen Horney. W. W. Norton, $3.00.

New Testament History and Literature, by Henry Martin Battenhouse. Thomas Nelson & Sons, $2.50.

The Ejido, Mexico's Way Out, by Eyler N. Simpson. University of North Carolina Press, $5.00.

Senator George W. Norris

writes on

"After Twenty Years"

in

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The article by Senator Norris is one of several specially written for this War Anniversary Number. Be sure to read—

The March 31 Issue

THE CHRISTIAN CENTURY

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The publishers predict that this book will still be discussed in 1947.

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